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Art. I. *Caledonia:* or an Account Historical and Topographic of North Britain; from the most ancient to the present times: with a Dictionary of places Chorographical and Philological. By George Chalmers, F.R.S. and S.A. In four volumes, 4to Vol. I. pp. 920. Price 3l. 3s. —imperial 4l. 14s. 6d. Cadell and Davies. 1807.

THAT the opinion of a gradual degeneracy of *bodily* strength prevailed so long since as the age of Homer, is well known, from his repeated intimation, οιοι νυν βροτοι εισιν: and his own incomparable poems have contributed to the plausibility of subjecting the human *mind* also to the charge of progressive declension. For our own part, when we have compared the light essays and pamphlets of the present age, with the vast folios of the seventeenth century, which the stoutest modern reader can hardly lift with both his hands, we have been inclined to doubt, whether so sensible a diminution of the magnitude and weight of books, has been chiefly caused by a decrease of corporal, or of intellectual powers. It is, therefore, some consolation to us occasionally to meet with a literary hero, who dares, not merely to publish one substantial quarto, but to promise several more: and we have only to fear, lest the virtues of perseverance and fortitude should prove to be still less common to readers than to writers.

The bulky volume before us, comprises but a small part of Mr. C.'s plan for the elucidation of Scotish history and topography: but it may be deemed fortunate for his readers, and perhaps still more so for himself, that the present publication, though introductory to the remaining parts of the proposed work, is independent of them. It consists of the ancient history of North Britain, from Agricola's invasion, to the restoration of the Scotish monarchy by Robert Bruce; with a brief supplemental narrative, to the close of the eighteenth century. The former is distributed into four periods,

which the author denominates, the Roman, the Pictish, the Scotish, and the Scoto-*Saxon*. The *last* title may appear unintelligible, even to readers who are well versed in British history; and when we apprise them, that the period which it designates, commences subsequent to the *Norman* conquest, they will probably deny it to be appropriate. It was, however, suitable to the author's purpose; which is, to shew that the lowland Scots are descended, not from the ancient Picts and Caledonians, but from Saxons, Flemings, and Normans, who settled in Scotland, after England had been subdued by the latter intruders.

To establish this controverted hypothesis, appears to have been the author's principal design in his laborious undertaking. To inquire into the validity of his arguments on the subject, is therefore chiefly incumbent on us.

In most countries of Europe, the population retains some traces of having originally been composed of two different nations; but in none, are the proofs of two distinct sources so striking, as in the British Islands. Hence, although some eminent foreign writers have doubted whether Europe was not at first wholly peopled by the same nation, British antiquaries have generally agreed, that the Welch, the Irish, and the Highland Scotch, on the one hand, and the English and Lowland Scotch on the other, *must* have sprung from nations originally distinct. But, notwithstanding their mutual agreement on this first principle, our native historians are greatly divided among themselves, on various subordinate questions. Some, for instance, suppose, that Britain was first inhabited by the ancestors of the modern Highlanders and Irish, and that these were driven from Scotland to Ireland by the Welch; a tribe of the same national origin, who followed them into Britain from a neighbouring part of the continent. Others apprehend, that the Welch first occupied the whole of our island, and were dispossessed of its northernmost districts by the Irish; who were either originally Welch from Britain, and had acquired their diversity of dialect after passing thence to Ireland, or had passed directly to Ireland from Gaul or Spain. These classes of disputants mostly agree in regarding both the English and Lowland Scotch, as descendants of the Saxons who settled in Britain during the fifth and sixth centuries of our era. Others, on the contrary, maintain, that from the earliest epoch of our history, there always have been, both in England and Scotland, branches of the two different nations which now possess them; and that the Saxons only augmented in England the proportion of the one, and the Irish settlers in Argyle that of the other, which had immemorially divided our Island between them. A considerable dif-

ference of opinion prevails, however, as to the degrees in which those proportions previously existed, or were augmented by these accessions; and it has been believed by all, except those of the first class which we have mentioned, that the modern Highlanders are wholly descended from the Irish Dalriads, who are known to have settled in Argyle early in the sixth century after Christ.

The system which Mr. Chalmers endeavours to establish, is the second that we have distinguished. Instead of founding it on those fragments of history, which, notwithstanding the obscurity of remote or illiterate ages, have been preserved to the present time, respecting the early population of Britain; he rests his arguments, chiefly on two points of evidence, which he laboriously investigates and illustrates. 1. That the ancient names of most places in North Britain, are neither Gothic, nor Irish, but Welch. 2. That the principal families of the Lowland Scotch, are descended from persons who migrated to that country from England. Hence he infers, that the Welch possessed all Britain, till they were excluded, or overwhelmed by the Dalriads and the English; and consequently, that the ancient Picts and Caledonians were not Gothic or Irish, but original Britons.

From this statement, two subjects of inquiry naturally arise: first, has the author firmly established his premises? Secondly, are they adequate to the support of his conclusion? On the first, he is certainly intitled to the credit of having already done much more than any of his predecessors, for the elucidation of topographical names in North Britain. We may, however, expect to see this subject more amply treated in his second volume; which will form "a dictionary of places, chorographical and philological, for the investigation of the various languages, which have ever been spoken within that country." Preface, x. This volume, he informs us, will be immediately sent to the press. It becomes us, therefore, to wait for its appearance, before we absolutely decide on the merits of this department of his work. We shall, consequently, restrict ourselves to the remark, that although his zeal for the cause which he has undertaken has pressed into its service, as Welch terms, some which have greater affinity to the modern Irish dialect, yet we think him fairly to have demonstrated, that the greater part of local appellatives in the Lowlands, either now are, or recently were, more congenial with the Welch language, than with any other. His genealogical account of Lowland Scotish families, also seems to us to prove, that the introduction of Anglo-Normans into Scotland, during the eleventh and twelfth centuries, prevailed to a surprising extent. On both these subjects of inquiry, the in-

dustrious researches of Mr. C. have thrown much light; and whether or not they can be admitted as valid, in support of his general hypothesis, we consider them as respectable accessions to the body of Scotish chorography and history.

On the question, whether the manner in which our author has established his premises, authorizes the conclusion which he draws from them, it is to be considered, first, whether the obvious phænomena of our present population are duly solved by his hypothesis; and then, whether it coincides with, or is of superior authority to, the testimony of ancient history on the subject.

We apprehend, that the present state of British population, so far as it respects the points in question, may fairly be thus represented. 1. Wales is inhabited by descendants of the earliest known inhabitants of our island; and is the only part of Britain in which their language is now spoken. This has sufficient resemblance to the Irish, to prove that both are dialects of the same original tongue; yet so great a disparity, as to imply an immemorial separation, and great diversity of circumstances, between the tribes that use them. 2. The population of England is chiefly Gothic or Teutonic; and is to be deduced, either wholly from the Saxon Colonists, with a comparatively slight mixture of Norman French; or partly from these sources, and partly from Gothic colonies, previously settled in this part of Britain. The English language is mostly Saxon; but is intermixed with French, Latin, and Welch terms, in various proportions: and its pronunciation is strikingly distinguished from that of the Gothic dialects of Germany, by being wholly destitute of aspirated guttural sounds. If our ancestors ever used those sounds, it is only by the influence of the Norman French on our language that we can account for their suppression. 3. In the Lowlands of North Britain, which subsist a majority of its population, the inhabitants chiefly speak a Gothic dialect, in most respects differing little more from the English, than the speech of some English counties varies from that of others: but strongly distinguished from most of them, by its pronunciation; in which it very closely resembles the German tongue, especially as abounding with aspirated gutturals. 4. The remainder of Scotland, comprising about half its extent, inclusive of the Western Islands, is inhabited by people who mostly use a dialect so much resembling that of the modern Irish, as to leave no doubt of their original identity, or of their immemorial distinction from the Welch, though of the same radical nation. 5. The Orkney and Shetland Islands are peopled chiefly by descendants of the Norwegian conquerors of those groupes; who now, nevertheless, universally speak the English

language. 6. In the Isle of Man, many of the natives still use a dialect more resembling the Irish than the Welch, having been formerly most connected with Ireland.

The topographical nomenclature of England has been very much affected by the Saxon conquest; but it still retains, especially in the names of its rivers, proofs of the ancient prevalence of different language, through the chief part of its extent. Many of these terms are still significant in the Welch tongue; but others have a nearer affinity to the Irish; a circumstance, which can only be accounted for, either by supposing the Irish to have been the first inhabitants of our Island; or by admitting these two dialects of the same original language to have had greater affinity formerly, than they have at present, and that terms which were common to both, have since been lost in one of them. The first supposition is wholly inconsistent with Mr. Chalmers's system; and the second, which is well known in some instances to be true, weakens his inference, that the Welch must have possessed all Scotland, equally as it supersedes the argument for the Irish having ever occupied England.

The view which we have taken of the present state of British population, seems still more strongly to oppose our author's opinion, that the remarkable migration of families from England to the Lowlands of Scotland, during the eleventh and twelfth centuries, sufficiently accounts for the speech which is now generally used in that country. It appears to us, indeed, satisfactorily to account for every approximation of the Scotch and English dialects; but, by no means for their mutual discrepancies. The emigrants from England were (according to Mr. C.) chiefly Anglo-Normans. Their influence, so far as it prevailed, must tend to the suppression of aspirated guttural sounds in Scotland, as in England. In the latter, it seems completely to have produced that effect; but if Scotland derived its English chiefly from the Normans, who never used such sounds, how came it by them?

We cannot conceive a more reasonable solution of this difficulty, than to ascribe the differences, whether of sounds or of phraseology, which are still manifest between the Gothic dialects of England and Scotland, to some language which was used in the latter country, previous to its colonization from England. But what language was this? Welch, according to Mr. Chalmers. So he believes it to have been in England, till the Saxons came. Conceding this disputable point, it must still be asked, since the Welch language is now equally unknown in England and Scotland, can its obliteration in the latter country be accounted for, as satisfactorily as in the former? The influx of the Saxons in England, must incom-

parably have exceeded that of the Anglo-Normans in Scotland: and the Saxons came, not as refugees or guests, but as ravagers and conquerors. They slaughtered vast multitudes of the natives, expelled probably still more, and reduced the rest to abject bondage. It appears possible, that, by these means, the original language of any country might be nearly extirpated; but can we imagine that an equal effect would be produced in much less time, by the peaceable introduction of a comparatively small proportion of foreign settlers among the body of the Scotch Lowlanders? Has such a fact ever been known to occur? Have the Welch, the Irish, the Highlanders, or even the Manks, though subject for many ages to a people of different language, forsaken their own, to adopt it? These various tribes of the same nation are either still ignorant of English, or if they understand it, still prefer their vernacular tongue; whereas, in the Lowlands of North Britain, all traces of the Welch speech are supposed to have been utterly effaced, without any adequate means to produce such a change! We conclude, therefore, that if the Welch language ever generally prevailed in that country, it must have been at an extremely remote period; and that its total eradication must have been accomplished by means far more powerful, than those which Mr. C. has alledged.

If, indeed, the ancient language of the Lowland Scots were supposed to have been some Gothic dialect, however different from the English, its assimilation to the latter, by the means which Mr. C. has assigned, might be easily credited. The Norse language, though unintelligible to any Englishman, has entirely given place to the English tongue, in Shetland and the Orkneys. It appears to us, therefore, that the facts which our author has adduced, to prove that a Gothic dialect was first introduced among the Lowland Scots by emigrants from England, subsequent to the Norman Conquest, far from establishing that hypothesis, afford strong ground for suspicion, that the country which they inhabit had been occupied many ages before that event by Gothic colonists.

We proceed to examine, however, whether his system, though inadequate to solve the phænomena which characterize our population, derives any additional strength from historical testimony. On this basis, all historical theory should rest. Probabilities are only admissible, where direct evidence is wanting. But to every attentive reader of Mr. C.'s work, it will appear, that he does not pretend to build on this foundation. His reading has evidently been very extensive, but it is to modern, not to ancient authorities, that he usually appeals; and when the latter are cited, it is chiefly to controvert their testimony. Believing our author to be sincerely per-

suaded of the truth of his system, we cannot very much blame his conduct in these respects; for certainly, the whole force of ancient historical testimony is hostile to it. Romans, Britons, and Saxons, in unnatural union, conspire to oppose him. He wisely evades so unequal a conflict; and retreats within the walls of antiquated towns, defended by Scoto-Norman garrisons.

These remarks, however, refer merely to his theory of British population. Where this topic is not involved, he makes a very proper use of ancient authorities. In opposition to Mr. Pinkerton, he very justly distinguishes between the Goths and the Scythians; denying that the latter appear to have ever advanced farther into Europe than the mouths of the Danube. But he is so much afraid, lest any Gothic colony should have entered Britain before the Saxons, that he insists on these being the earliest of the Gothic tribes that reached the Western coast of Europe. Yet he must be aware, that the *modern* Germans are Gothic; and except he can account for their becoming so, by some revolution that has occurred since the earliest epoch of their authentic history, why should he deny them to have been Gothic at *that* date? But his perplexity on this subject, is excusable; as he has been betrayed into it by a mistake common to almost all British antiquaries; that of supposing the ancient *Germans* to be of a distinct nation from the *Celts*, contrary to the testimony of Strabo, and other classical authors, and to the judgement of the best foreign writers on the subject. The error into which our own countrymen have fallen, arose from misdirected, though well intended efforts, to account for the fact of two distinct nations having settled in our islands. Aware that *one* of them must be Celtic, they concluded that it must be the more *ancient* of the two; and they well knew, that *if* the Welch and Irish were Celts, the English and Germans could *not* be so. Mr. Pinkerton, whose system our author chiefly assails (though without naming him), appears to us, by means of his indefatigable researches into antiquity, to have approached nearer than any other writer, to the real state of population in ancient Europe; except in the instance which we have already mentioned, that of confounding together Goths and Scythians. He comes, indeed, so near to the truth, that we are surprised at his failing to descry it. He perceived, that the Iberians were a distinct nation from the Celts; that they were situated Westward of them in Europe; and that (under the name of Aquitani) they occupied the Western coast of Gaul: he recognizes the accuracy with which Tacitus described the persons of the Welch, in those of their ancestors the Silures; yet he strangely rejects the

natural inference of that historian from this fact,—that the Silures in Britain, like the Aquitani in Gaul, (as Strabo had argued on similar premises) were not *Celts* but IBERIANS.

As Tacitus inferred the Iberian origin of the Silures, from their personal appearance; on the same ground, he apprehended the Caledonians, who entirely differed from them, to be Germans. Eumenius the Panegyrist, who first mentioned the *Picts*, two centuries after Tacitus, includes the Caledonians *among* them; and asserts them to have been habitual enemies of the Southern Britons, previous to Julius Cæsar's invasion of our country. Ammianus Marcellinus, nearly a century later, speaks of the Picts as divided into *two* nations, whom he calls *Dicaledones*, and *Vecturiones*; both which he represents as hostile to the Southern Britons. So far, therefore, as ROMAN testimonies occur, the inhabitants of North Britain were immemorially distinct from, and inimical to, their Southern neighbours; and the persons of the *Caledonians* (at least) differed so greatly from those of the Silures, as to imply that they were not Iberians, like them, but *Germans*; that is (according to all writers except those of our own country) *Celts*.

Of SAXON testimonies, it will suffice to adduce that of venerable Bede; who apprises us, that early in the eighth century, the sacred scriptures were (either wholly or partially) published in *five* languages in Britain; which, beside the Latin, were those of the *Angles* (or Saxons), the *Britons*, (or Welch), the *Scots* d (or Irish), an the *Picts*; yet Mr. C. supposes these no other than the Welch. Bede likewise reports, that the Picts came by sea from Scythia (as Germany was sometimes erroneously called), before the Britons rom Gaul had fully occupied our island; that they first fell in with the Northern coast of Ireland, the Scotish natives of which directed them to Britain; that they accordingly settled in our Northern districts, maintained amity with the Scots in Ireland, and obtained their women in marriage. He relates also, that in process of time, a colony of the Irish took possession of some part of Scotland. He moreover informs us, that the Picts were, in his time, distinguished into two parties, whose territories were separated by difficult and craggy mountains; and that they were denominated from their respective situations, the Northern, and the Southern Picts. Both these parties, had then been converted to Christianity: but at distant periods, and by Missionaries of different nations; the Northern Picts, by Columba, from Ireland, in the sixth century; the Southern Picts, much earlier, by Ninias, a native of Britain.

Some improbability evidently embarrasses Bede's report of the manner in which the Picts first arrived; and some de-

gree of error or confusion might naturally be expected, in a verbal tradition concerning what had occurred a thousand years before; but the particulars of his account tend to confirm and illustrate several intimations of the Roman historians. From the whole, it is evident, that the Picts were not of the same race with the Britons; that they reached the island at a very remote period; that they always consisted of two distinct bodies of people; that one of these spoke a different language from the Welch, the Irish, and the Saxon; and from its original situation, was apparently of Gothic descent. This most probably applies to the *Southern* Picts, in whose neighbourhood Bede lived, and of whose language he could therefore speak with certainty. If the *Northern* Picts used a different language from them, it must have been either the Saxon, the Welch, or the Irish; and very probably the last, as they were converted by Missionaries from Ireland. The later Irish colonists whom he mentions, were the Dalriads of Argyle.

Thus, the testimonies of Roman and Saxon authors agree together, and oppose Mr. C.'s hypothesis, in every respect, excepting the identity of the Caledonians and the Picts. If the records of the ancient BRITONS themselves agree with these, it must be granted, that, so far as historical evidence can avail against the arguments which our author has advanced for the identity of the Picts and the Welch, he will be completely refuted. It is very remarkable, that while Mr. C. refers frequently to the Welch Archæology, he never mentions the historical Triads, first published in that valuable collection; although several of these relate expressly to the leading subject of his work. They enumerate *nine* colonies, as having settled in our island, and having *never departed* from it. The first *three*, the Cymry (or Welch); the Lloegrwys, from Gascony, (who were ancestors of the recent Cornish); and the Brython, from Armorica, (who seem to have occupied the South of Scotland), were of the *same nation*, and usually joined in mutual confederacy. The next colonists were the *Celyddon*, or Caledonians; and after them the *Gwyddyl*, or Irish; both of which were allowed to settle in Scotland, though neither was admitted to share in the privileges of the three kindred tribes. Another foreign colony, the men of *Galedin* (or Flanders) was admitted to settle in Hampshire; where Ptolemy places the Belgæ. Another party called the *Corraniaid*, from a country called *Pwyll* (by which Davies understood, Holland *), forcibly established themselves on the river Humber, and the adjacent coast. These were usually hostile to the earliest Britons; with whom, on the contrary,

* Celt. Res. p. 204.

the Belgæ seem to have coalesced. All these preceded the invasion of our island by the Romans. A *second* colony of Gwyddyl, which afterwards settled in Scotland, seems to be that which is distinguished by Bede, and is believed to have *first* migrated from Ireland in the third century. The latest inhabitants mentioned, are the *Saxons* †.

This statement throws light on the preceding testimonies, as well as derives confirmation and illustration from them. The Celyddon of the Welch triads, and the Caledonians of Tacitus, were undoubtedly the same. The other division of the Pictish confederacy, called (by Ammianus) Vecturiones, accords with the first colony from Ireland; the union of which with the Caledonians, might give rise to Bede's tradition, of the Picts having first touched at Ireland, and thence passed to Britain. If this arrangement be admitted, it will account for the extent to which the Gaelic dialect is still spoken in North Britain, which is far greater than can plausibly be attributed to the *final* settlement of the Dalriads in Argyle, in the sixth century; and also for the Northern Picts not having received Christianity at the same time with their Southern confederates, but, long afterwards, and from *Irish* Missionaries; as well as for the predominance of the Scotish influence and language over the Pictish, after their union under the same monarchy in the ninth century. It may, besides, have a happy tendency to terminate the disputes which have been maintained (with unparalleled and absurd rancour) whether the Picts spoke a Gothic or a Gaelic dialect; since, on this hypothesis, both those languages were immemorially in use among them.

We heartily wish, that our endeavours to elucidate this obscure and much controverted subject, may conduce to exempt Mr. C.'s remaining volumes from radical mistakes, which must otherwise diminish their value. The present, though adjusted to what we regard as a baseless theory, contains much that is instructive and curious. It is happily unsullied by that irrational infidelity, and those paroxysms of

† The Welch bard Taliesin, in the sixth century, enumerates the distinct classes of British, precisely as Bede did afterwards:

Cymry, Eingyl, Gwyddyl, Prydyn. Welch Arch. Vol. I. p. 75. and (omitting the Saxons) Aneurin,— Ar Gynt, a Gwyddyl, a Phrydein. Ib. p. 14. The Cymry, Lloegrwys, and Brython, were all comprehended (as being of the same nation) under the generic titles of *Cymry* and *Cynet*. The Welch call the Irish (whether in Ireland or Britain) *Gwyddyl*; and as they generally use *Prydyn*, or *Prydein*, for Scotland and its inhabitants, none else could apparently, in these passages, be intended, but the Celyddon, or Southern Picts. The Triads, moreover, plainly intimate that one part of the Picts was Irish, by the term, *Gwyddyl Phichti*. Que. May not *Vecturiones*, the Roman name of this division, have been formed from *Phicht-Iverni*, or *Phicht-Eiriuach*, Irish Picts?

spleen, which disgrace Mr. Pinkerton's rival performances. Under the several periods, our author investigates the civil and ecclesiastical history, the antiquities, the laws, the manners, and the literature of the various tribes and districts of North Britain, including occasionally, topics that were appropriate to peculiar ages. He is certainly not a conclusive reasoner; but he is an industrious compiler, and a judicious arranger of facts. Of these, more or less important, a vast number is here collected; the utility of which, if decreased, is not destroyed by his theoretical mistakes. These might be excluded or corrected, without deranging the form, or greatly reducing the substance of his volume. The chapters on civil history form an useful compendium of the principal events which affected the Northern division of our island, previous to A. D. 1306; and a rapid view of later transactions is annexed, in a supplement of seventy pages. Mr. C. is a vindicator of Mary Queen of Scots; but, unless in this instance, he does not betray glaring partialities. His style is tolerably clear, though neither impressive nor void of affectation. On the whole, we can recommend his work, as supplying a copious store of information, on topics either of an useful, or of a curious nature, without any vicious alloy that might render the acquisition dangerous.

This volume is decorated with an elegant whole sheet map of Scotland, marking the tribes, provinces, roads, stations, towns, &c., the names of which have been preserved since the Romans invaded that country. Its principal features are beautifully (and we believe accurately) distinguished by the engraving; but they tend to obscure the topographical appellations. Several plans of Roman and British fortifications are inserted, to illustrate the author's descriptions of local antiquities; subjects, to which he has paid a laudable attention.

To the multitude and variety of materials which compose this volume, it is impossible for us to do justice, either by analysis or extract. As a brief specimen of the author's manner, we annex a paragraph which may afford information to our readers, respecting objects that have probably sometimes attracted their notice. It may be necessary to premise that Mr. Chalmers uses the word *strengths* in its antiquated sense, that of *fortified places.*

'The next objects of rational curiosity to the strengths, and hiding places, of the British tribes, are their weapons. Several of these have been already mentioned, as they were occasionally found, in the graves of the warriors, who had once made an appropriate use of them. These weapons are of different kinds; axes, or hatchets; and arrow heads. The hatchets, which have been most frequently found, both in North, and South-Britain, are generally of flint, and are usually called *celts*, though

antiquaries have been unable to explain the meaning of the name. Yet, the *flint* hatchets, that have occasioned so much discussion, among learned men, were called *celts*, from the nature of the material whereof they were made; the *cellt* of the British speech literally signifying a *flint stone* (*a*) These axes, or *celts*, as they have been called, even when they were made of *brass*, or other metals, have been discovered, in both North, and South-Britain; and they were often formed of brass, and of other materials of a similar kind, as well as of flint. Several of these brass hatchets have been found, in the British barrows, on Salisbury Plain (*b*). The places, where these hatchets had so long reposed, with the original owners, and were at length discovered, attest, that they were British weapons. These brass hatchets, as they have been also found, within the British barrows, in North-Britain, must equally be deemed the curious weapons of the Caledonian Britons (*c*). Several arrow heads, which had been made of sharp-pointed flint, have been found within various graves, in North-Britain, as we have already seen (*d*). Such arrow heads of flint have been found, in the isle of Skye (*e*). To these arrow heads of flint, superstition has given the name of *elf-shots*, from a supposition, that they are shot by elfs, or fairies, at cattle. The common people derive many of the disorders of their cattle from the *elf-shots*; and superstition also directs the cure: the afflicted beast must be touched by the elf-shot, or must be made to drink the water, wherein the elf-shot has been dipped (*f*).' pp. 99. 100.

'(*a*) Owen's Dict. These *celts* have been found in various places, and of different sizes, all over South-Britain. Dug. Warwick. p. 778; Stukeley's Itin. Curiosum, p. 54; Plot's Staffordshire, p. 397; Hutch. Cumberland, p. 13-14; Whit. Manchester, 8vo. ed. v. i. p. 19, 20—22. Those curious *celts*, which even appear on British coins, have also been discovered, in every part of North Britain. Gordon's Itin. Septen. p. 172; Sibbald's Hist. Enquir. p. 51; Companion to the Map of Tweedale, p. 34; Acco. Antiq. Scot. p. 55—92; and part ii p. 46—122; Stat. Acco. v. iv. p. 479; Ib v. iii. p. 56; Ib. vol. v. p. 85; Ib. v. x. p. 186; Ib. v. xvii. p. 159; Ure's Hist. of Rutherglen, p. 149, pl. 1.

(*b*) Stukeley's Stonehenge, p. 46; Gibson's Camden, 1263; Whit. Manch. 8vo edition, v. i. p 17—19.

(*c*) Stat. Acco. v. vii p. 251; Ib. p. 60. Ib. v. viii. p. 305; Ib. v. x. p. 56; Ib. v. xviii p. 117. Sibbald says, "that several swords, heads of spears, and small darts, made of brass, have been found in several places of Scotland." Hist. Enquir. p. 51. There is a delineation of some brass axes, which were found, in Scotland, in Gordon's Itin. Septent. pl 50.

(*d*) Stat. Acco of Lauder, v. i. p. 78. In the parish of Benholm, Kincardineshire, on the side of a hill, where tradition says a battle was fought, in ancient times, there have been found a number of flint arrow heads, and, in the same vicinity, a quantity of human bones. Ib. v. xv. p. 238.

(*e*) Acco. Antiq. Soc. Scotland, p. 55, and part ii p. 46—122. Similar arrow heads have been found, in the parish of Logierait. Stat. Acco. vol. v. p. 85. In the parish of Penn-y-cuick, near Brunstone Castle, has been found an arrow head of flint, ragged on the edges, and barbed. Ib. v. x. p. 425. Similar arrow heads have been found in South-Britain. Stukeley's Abury, 33; Thoresby's Leeds, 49—4; Whitaker's Manchester, 8vo. edition, v. i. p. 25.

(*f*) Pennant's Tour in Scotland, v. i. p. 101.'

Art. II. *A Tour through Holland, along the Right and Left Banks of the Rhine, to the South of Germany, in the Summer and Autumn of* 1806. By Sir John Carr. 4to. pp. 484. Price 2l. 2s. Phillips. 1807.

THIS work recals our thoughts to an almost forgotten tract of Europe. About twelve or fourteen years since, there was not a day in which nearly all the people of England did not think and talk of Holland, the Low Countries, and the Rhine. In contemplating the situation of Holland at that time, our minds reverted to the illustrious origin of its freedom, to its subsequent train of heroic characters and achievements, and to the national energy which had so long maintained at once its physical existence against the ocean, and its political independence against the most powerful neighbouring despots, while its commercial relations had extended to the remotest points of the globe. To see a state which had held so conspicuous a rank among nations approaching fast to its catastrophe; to see those moral and political mounds which had combined with the obstacles of nature to preclude the access and repel the approach of foreign dominion wearing away, and at length subverted at the very moment that nature too, in an extraordinary manner, reversed her conduct, and opened the barrier to the irruption of a new and overwhelming power, which if it once inundated the land, was not likely to subside or recede; and to see all those events consummated by the final surrender of that proud country, excited in our minds an attention and an emotion, in comparison with which many of even the important concerns of our own country were matters of but insipid interest.

During a year or two before this event, the Netherlands had been the scene to which our imagination constantly returned, in every interval of our immediate business, and often while that business was in our hands; we were far more familiar with its cities and fortresses than with the towns in the further part of the county in which we resided. In thought we traversed every district; in following the movements of armies, we often saw from a high tower the field of battle, placed ourselves alternately in the situation of defenders and assailants of entrenchments and ramparts, and amidst our amazement at the heroic enthusiasm which had perhaps never before animated so many combatants at once, we could almost imagine the shades of chiefs and legions who had fought and fallen in the same fields in former ages, recalled to the scene, and viewing with mixed wonder and envy the exploits which eclipsed their fame.

The Rhine was perhaps already the most celebrated river

on earth, from the martial triumphs and devastations which had illustrated and afflicted the regions through which it flows. The events, however, which had made it so memorable, had long since sunk into the quietness of history, and our thoughts but little frequented its vicinity, till the tumult of a new and unparalleled contest extended along its banks. And then, for a while, our imagination saw the Rhine wherever we went, and we were still musing on the *sublime* achievements (for there is hardly any man that does not associate rather a grand than a frightful and odious idea with distant war) which were probably at that very hour thundering on the one or the other brink of that stream. It was much indeed if we could walk over a bridge, or be rowed over a ferry, without thinking of armies swimming across the Rhine, to attack the enemy's lines on the opposite bank. Over these borders our anxiety and wonder hovered for a considerable time; and it was thought a rather extravagant presumption if any one predicted, that the scene of action and of interest was yet to be transferred far toward the east. After a year or two, however, all was changed. The fields which had been so fiercely contested were resigned to the peasant and his cattle; the battlements no longer shook under the discharge of artillery, except when it announced some distant conquest, and the river was once more left to flow in peace. As soon as its neighbourhood ceased to be terrible, our imagination deserted it, and this famous river, and the territories immediately adjacent, have been for years past nearly as little thought of, as the Oby and its wildernesses and barbarian hordes. It could rarely be recalled to our recollection, while our thoughts were borne away by the strange progress, we might almost say flight of war, to the Adige, the Brenta, the Nile, the Danube, the Oder, the Elbe, the Vistula, and the Narew.

Our traveller therefore presents his descriptions and delineations to a less eager curiosity, and a less romantic interest, than that with which a similar work would have been received at a former period. But still we have been gratified by being led back to revisit, for a moment, some of the scenes of those wonderful events, of which the memory, though suspended, will always by a slight hint be vividly renewed. Besides, it must be allowed that Holland, and the banks of the Rhine, would deserve some attention from a traveller and his readers, if the moral character of the one, and the natural beauty of the other, derived no addition to their importance from historical associations.

We recollect that the last time we had occasion to attend upon this author, we ventured to make as free with him as if

he had been one of our cousins, or old neighbours. We might indeed be sensible that the addition of Esq., with which his name was then announced, marked a degree of consequence in society, for which men of our profession might always sigh in vain; yet, owing probably to the vivacity and good temper of the man, we did not feel its effect so imposing as to constrain our manners into ceremonious formality. But Mr. Carr is now become a Knight; and it would ill comport with our profound veneration for whatever belongs to rank and title, and with our grave and assured belief of the efficacy of a royal or vice-royal application to put dignity into a person, as much as in former times to drive the scrofula out, if we did not try to demean ourselves with the deference required from the comparative humility of our station. If we should in any instance be inadvertently betrayed into a momentary forgetfulness of this propriety, we must beforehand plead in our excuse, that it is hardly possible to be always ceremonious in the company of so gay and rattling a knight. At the same time it is but justice to observe, that we have less cause now to complain of an excess of mirth, than in his preceding work.

He begins with a confession, but without any signs of penitence; and this confession, like those of many other culprits, ends in self-justification. The war made it impracticable to travel as an Englishman; he therefore pretended an American nativity and citizenship, borrowed the passport of a friend, a legitimate American, which had "a fortunate correspondence in the personal description," and stoutly reiterated the falsehood on every needful occasion. Baltimore was the place which received the undeserved honour of his birth, and his American friend was to have furnished him with a particular account of that city and its principal inhabitants, as a security against the perils of cross-examination. This necessary part of his equipments, however, was not supplied; and the adventurous knight was set a-going under the disadvantage of a total loss of *memory*, respecting the circumstances of the place where he was to profess he had spent his early years. Such a strange mental defect might well excite some surprise, but it was accounted for by his having quitted Baltimore when he was very young. This ill-prepared cheat was fully as likely to bring him into scrapes as to help him out of them. In several instances, he seemed to have a much better chance of trying the depth of the sources of his hilarity among his unfortunate countrymen at Verdun, not to mention any place of durance still more grievous to a free-born Englishman, than to be flaunting about London in the eclat of a new and splendid publication. At Bonn he was addressed and alluded

to by the unwelcome appellation of *Monsieur Anglois*, in a company where there were a number of French officers; and the adventure at Cologne affords a good sample of the frights and shifts to which a man is exposed and reduced, when he knows there is only the paper shield of a thin falsehood between him and danger. Yet we would not condemn him rashly: if he could not support his new dignity without publishing, if he could not publish without travelling, if he could not travel without lying, we should rather pity than blame this forfeiture of his character, and this blot on his escutcheon.

The greater part of the book is occupied in describing the principal towns and public institutions of Holland. The author very properly makes many statements tending to a comparison between the present state of that country, and the state it was in before the French Revolution, and even several centuries back. He intermixes many pieces of local history and biography, and especially anecdotes of the many celebrated Dutch painters. It would have been no bad thesis for the exercise of his ingenuity, if he had attempted to account for the production of such a disproportionate number of painters, in a country where the natural scenery is so little adapted to inflame or enrich the imagination, where the heavy uniformity of society and manners would seem to afford so few diversities and combinations of character, and where poetry, the best nurse of the genius of painting, has never been able to preserve her sensibility and enthusiasm, amidst the eagerness for getting money, the exhalations of stagnant canals, and the smoke of tobacco.

The fall of their independence and foreign commerce, does not seem to have effected any material change in the character of the Dutch, or such a disastrous alteration of their condition, as we have generally been taught to believe. The same appearance of universal activity, of carefully cultivated soil, and opulent resources, was presented to Sir J. Carr, as to the travellers of former times. The *measure* of their wealth, it is needless to say, must be materially reduced, but there is still enough to prevent any general symptoms of that poverty and ruin toward which the nation has so often been described as verging. What might have been supposed the least of all to be expected, the new government is declared by our traveller to be really very popular in Holland; a fact which we are afraid will be rendered still more inexplicable to the understandings of our countrymen, when we mention, as its cause, that the viceroy Louis has effected a great and economical reform in the public expenditure. The prevention of frauds in office, the abolition of sinecures, the careful appropriation of the public means, may indeed, in such a niggardly country

as Holland, contribute to the popularity of a government that can descend to such petty concerns, but we have cause to be proud that it is very long since our political system has been degraded by any considerable mixture of these sordid measures. We shall transcribe Sir John's testimony to the favour in which king Louis is held in Holland, and the very odd circumstances which have gained it for him.

'In the department of the admiralty, the king has effected many wise and salutary regulations. He has abolished all the sinecure offices attached to it, reduced overgrown salaries, and doubled the hours of labour of the clerks, who were before almost receiving the wages of idleness from the country. By this firm and sagacious conduct, the king has already produced a saving to the state of two millions sterling a year.

'Before these circumstances, and the previous unsettled condition of the country are known or reflected upon, it would appear somewhat paradoxical, that as the interests of the Dutch have a bias in favour of England, and as their government is of French constitution, the ruler who has been placed over them by events little less than miraculous, could ever, and especially in so short a time, have made himself popular: but to the fact I pledge myself, upon the authority of some of the most respectable and enlightened Dutchmen in different parts of Holland, repeatedly renewed to me.' pp. 30—31.

'I met with two or three inhabitants (at Delft) who spoke good English, and expressed in terms of feeling misery, the heavy losses and distresses which they had sustained by a rupture with England; yet, strange as it may appear, they seemed to think well of their new government, and spoke with great esteem of their king, of whom they said they well knew he felt the impolicy of a war with England as much as any Dutchman, and that he would rejoice at the hour when the great political events which were passing in other parts of the world, would admit of a general amity and free intercourse with that country. They spoke of the government of the Stadtholder with contempt, and of the republic with detestation.' pp. 93—94.

'The king had been at the Hague, or rather at his palace in the wood adjoining, only about six weeks, in the course of which, I was credibly informed, he had displayed uncommon activity and talent in the discharge of the great duties of his station. Although an invalid, he was at his bureau with his ministers every morning at six o'clock, which he never quitted until the business of the day was completed. The poor-laws occupied much of his attention, and they are, I hear, to undergo a considerable amelioration. I have already mentioned his abolition of useless offices, sinecures, and unmerited pensions, the reduction of excessive salaries, and an extension of the time devoted to the service of the state in the public offices. These advantages could only be expected to flow from that vast power which revolutions, after their effervescence has subsided, gradually deposit with some fortunate individual, who, if he has talent and good inclinations, is enabled to consult the prosperity of a state, by measures at once prompt, summary, and efficacious, unretarded by forms, clashing interests, or hoary prejudices. The first of a new has ever this advantage over the last of an old dynasty.' pp. 115—116.

'In detailing these anecdotes, which to me at least were interesting, I have been induced by a veneration for truth alone, to give a representation which, to such as think that n thing favourable, however deserved, should be reported of those with whom we are not in amity, will not be very palatable. To an enemy, if not generous, let us always at least be just. It is as base in principle, as it is dangerous in politics, to depreciate the popularity of a prince with whom we are at war; for it obviously leads to a miscalculation of his influence upon his people, and of the nature and extent of his strength and resources.—I abhor fuming a sovereign with adulation, more especially the ruler of a country at war with my own; but it is what I owe to my own country to relate the fact.' p. 34.

The sober orderly character of the Dutch people does not much engage our respect, since it unquestionably springs in no small degree from the "root of all evil." But, considering the general state of the world, we may congratulate ourselves on meeting with a national characteristic which is good in practical effect, however unsatisfactory the principle. We are glad when vice is prevented, even though it be vice that prevents it. It will be a most sublime spectacle whenever a nation shall be found to renounce riot and dissipation from a principle of obedience to Divine laws: but in the mean time, it is very pleasant to be informed, even though there be little religion there, that a city is moderately quiet at night, that there is a general industry, and a tolerable share of domestic regularity and morality, that "drunkenness is held unpardonably infamous," and that there are excellent public institutions for the relief of distress, and for the salutary discipline of the profligate. Undoubtedly, a material proportion of this must result from something better than that mean passion for which the Dutch are notorious; it is partly the consequence of that careful education, which, Sir John assures us, prevails in Holland. But after hearing thus much in favour of the Batavian nation, we were not fully prepared for the following description.

'It is matter of surprize to the contemplative traveller, to observe in a country apparently so mechanically moral and regular as Holland, the glaring defects of the most loose and meretricious government. In the heart of the finest cities are to be found brothels surpassing in iniquity all such seats of impurity in any other nation, in which the horrible novelty of the most savage oppression is united to a public, licensed, and authorised display of vice and profligacy. I mean the spill-houses, to one of which my laquais de place conducted me about 10 o'clock at night, when those scenes of revelry open. In a street in an inferior quarter of the town, the sound of fiddles and dancing announced the approach to one of these houses. Presently my guide stopped before one of them, into the saloon of which he introduced me, by pulling aside a curtain drawn before the door, near which, in a little raised orchestra, two fiddlers were scraping; upon benches at the other end of the room, were seven or eight females,

painted and dressed in all their finery, with large silver buckles, loose muslin robes, massy gilt ear-rings, and ornaments of the same metal round the head. Most of them looked very jaded. As soon as I entered, a bottle of wine and glasses, and pipes and tobacco, were put before me, for which I paid a florin, which is considered as the premium of admission. These miserable wretches were all prostitutes and prisoners, confined to this haunt of vice, and never suffered to pass its threshold until enabled, out of the wages of prostitution, to redeem themselves. The way in which they are ensnared into this brothel-dungeon is worthy of notice. The keeper of it hears of some girl who is in debt, frequently occasioned by dressing beyond her means, to set off her person to advantage at some of the music-rooms, or other public places: he approaches her, pities her, offers her money to discharge her debts, advances her more for immediate and future purposes; she becomes his debtor: in a short time he seizes upon her person, and bears her away to his bagnio, and receives the produce of her disgrace and infamy; and this scene of compound enormity is tolerated by the government, and has so continued for many years, till time has hardened the cruel practice into a custom which has become inoffensive to the people.

'One of these poor wretches approached me; the affected gaiety of her deportment, so entirely discordant with the genuine feelings of a mind exposed to such humiliating profligacy, was in no little degree distressing: but I observed she drank the wine I gave her with a heavy heart, and some money which I presented her with, excited expressions of gratitude, but no emotions of delight; from which I concluded she was merely the channel through which my present would pass to her brutal gaoler; an apprehension which was confirmed to me by my lacquey, on my quitting this scene of complicated wretchedness.' pp. 66—68.

It is but fair to place against this hideous account, our author's description of the work-house at Amsterdam.

'It is a vast building: the purposes to which it is applied are partly correctional and partly charitable. The number of persons within its walls, when I saw it, amounted to 750 of both sexes, and the annual expence is about one hundred thousand florins. In the rooms belonging to the governors and directresses, are some exquisite pictures of Vandyke, Rembrandt, and Yordaens. In a vast room very cleanly kept, and well ventilated, were an immense number of women, occupied in sewing, spinning, &c. Among them was a fine, handsome, hearty looking Irishwoman, who had been confined two years, at the instance of her husband, for being more fond of a little true Schidam gin than of her liege spouse. In another vast apartment, secured by massy iron railing and grated windows, were about seventy female convicts, who appeared to be in the highest state of discipline, and were very industriously and silently making lace, &c., under the superintendence of a governess. From the walls of the room were suspended instruments of punishment, such as scourges, irons for the legs, &c. which, we were informed, were not spared, upon the slightest appearance of insubordination. These women are always kept apart from the rest. The wards of the men, and the school-rooms for a great number of children, who are educated and maintained under the same roof, as well as the dormitories, were in the highest state of neatness.

In another part of the building, never shewn to strangers, were confined about ten young ladies, of very respectable, and some of very high families, who were sent there by their parents or friends for undutiful deportment, or some other domestic offence. They are compelled to wear a particular dress, as a mark of degradation, obliged to work a stated number of hours a-day, and are occasionally whipped. They are kept apart by themselves, and no one but a father, mother, brother, or sister, can see them during their confinement, and then only by an order from one of the directors. Husbands may here, upon complaint of extravagance, drunkenness, &c., duly proved, send their wives to be confined, and receive the discipline of the house; and wives their husbands, for two, three, and four years together. The allowance of food is abundant and good, and each person is permitted to walk, for a proper time, in the courts within the buildings, which are spacious. Every ward is kept locked, and no one can go in or out but with the especial permission of the proper officer.' p. 299.

The very slow adoption of obvious improvements in domestic economy and the physical part of education, used to be a cause of complaint with the medical reformers in our own country; but we should hope there could not now be found, in any corner of it, an instance of such preposterous nursing, as our author represents to be general in Holland.

'Pretty and healthy children are rarely to be seen in Holland; in general they look pale and squalid, owing to an abominable system followed in rearing them. They are accustomed for the first two or three months to respire the atmosphere of a room, the windows of which are never opened to receive the freshness of the morning air; to wash them with refreshing cold water would be considered as certain infanticide. The miserable infant is swathed round with flannel rollers, until it becomes as motionless as a mummy; and over these ligatures there is always a vast flannel wrapper folded three or four times round the body, and fastened at the bottom of its feet. Afterwards, for many months it is loaded with woollen garments, and when at length it is permitted to try for what purpose legs were originally constructed, it is cased in an additional wrapping of flannel, to prevent the dreaded consequences of the salubrious air.' pp. 155—156.

There are two or three occasions for cautioning Sir John, against the disposition to play tricks of experiment upon his reader's wonder and credulity. One of his stories relates to a man that he knew in England, "residing very far from the capital, who was so possessed with a rage for expensive building, that he had many parcels of bricks and stones sent down to his workmen by the mail-coach." If this person was not simply a madman, the truth of the case might be something like this,—that he wished to have some small pieces sent him as samples of the grain and quality of the materials, and being of a very eager temperament, directed them to be sent (*to himself*) by the speediest conveyance.

Sir J. Carr visited, and describes at some length, the chief cities of Holland, which contain indeed but little that is highly curious or interesting. In spite of all the painters, the warriors, and the memorable events, of that country, there is still something on which the imagination cannot endure to be detained; it is impatient to fly off, in quest of a country that should really seem a production of nature rather than of art, and in quest of a more lively or more dignified people. There is in this people nothing playful to divert us, nothing graceful to enchant us, and nothing majestic to keep us in awe. There is gravity enough, but it is more like the dry vulgar gravity with which a tax-gatherer makes up his accounts, than that of a philosopher exploring truth, or a philanthropist deliberating on plans of utility. It is the gravity of a man who despises gaiety without being able to rise to contemplation. It is the gravity of a man that we wish fairly asleep in order to get out of his company, instead of that gravity which we respectfully wait upon, regretting its reserve, and anxiously soliciting it into social converse. The love of money always creates a certain coarseness in the moral texture either of a nation or an individual. Such a quality disables the mind to feel the fine part of any subject; and all that cannot be measured by roods, or valued by guineas, is considered as the business of men who came into the world to dream, and whine, and rant, and starve, being unhappily not born to the wisdom of minding and securing the main chance.

As qualifying this representation however, in some degree, so far as it respects the Dutch, it is but just to say that they do exhibit some small signs of enthusiasm in adverting to the magnanimous character of their ancestors, and to that self-devoting heroism of which various instances are cited by our traveller when describing the places where they were displayed, especially, during that strange and horrible siege of Leyden, in 1573, than which there is scarcely any thing more wonderful in the whole compass of history. The representation is to be qualified too by the acknowledgement, that the Dutch have many public establishments for the promotion of learning, and that the national pride appears somewhat tinctured with the genuine admiration of genius and science, when they repeat the names of Erasmus, Grotius, and Boerhaave, of each of whom our author has recited a variety of anecdotes. The celebrated bronze statue of Erasmus, he tells us, has been thought important enough to be coaxed into an abettor of each of the political parties successively ascendent. This might be better worth their while than may at first sight appear, for they thus obtained at any rate one political partizan that was free from selfishness and corruption.

'The bronze figure is clad in an ecclesiastical habit, with an open book in his hand. Various attempts have been made at different times to convert the sage into a turn-coat: before the revolution which expelled the Stadtholder and his family, every concavity in his dress was crammed, on certain holidays, with oranges; during the hey-day of the republican form of government, amidst the celebration of its festivals, he was covered with tri-coloured ribbons, when the juice of the orange was never suffered to pass the lips of the true patriot.' pp. 37—38

It is well known that this is the third statue raised to Erasmus in his native city, the first having been of wood, and the second of blue stone. Sir J. Carr attributes this progressive improvement of the material, to an increase of veneration for the memory of the man; but he is probably aware that a much more characteristic reason has been assigned:—namely, that the worthy burghers, not knowing whether the race of genius, now that it had naturalized itself among them, might not be as prolific as that of rabbits, and very naturally considering what an expense it would in that case prove to raise a statue to each, except of the plainest materials, determined to begin on a plan which would enable their exchequer to accommodate all the tribe, let them be ever so numerous. Finding, however, at the end of near twenty years, that no second Erasmus had appeared, they allowed their heretofore well-judged parsimony to relax; but still keeping a cautious and calculating look out, they thought it not prudent to venture beyond the expense of working a piece of good blue stone. After sixty-five years more had passed on, during which long period the threatened inundation of geniuses, wits, and literati, had not, in whole or in part, broken in upon them, they concluded that the danger was fairly over, and, instigated to a bold feat of liberality, they commemorated at once the merit of Erasmus and the security of their finances by a fine metal figure of the stature of ten feet.

In remarking on the anecdotes relating to Erasmus, we do not know whether we shall be deemed, nor why we should be deemed, to depart from the gravity of our office, by transcribing a short passage quoted and translated from him, (p. 39.) together with the sentence with which Sir J. Carr introduces it.

'When Erasmus was in England, he mentions a custom then prevalent among the females of this country, the discontinuance of which, considering how much they are improved since the time of Erasmus, and how their natural charms are heightened by the grace of the Grecian drapery, must be a subject of infinite regret with all who love and cherish the sex, as it ought to be loved and cherished.

"The women in England are divinely beautiful, affable, and good-humoured. There is a custom also here, which can never be sufficiently commended. When you go any where you are received by all with

kisses; when you depart, you are dismissed with kisses. On your return they are again bestowed on you. When they visit you, kisses are presented; when they go away, kisses also pass between you. If you meet any body, these are plentifully distributed. In short, whatever you do, wherever you go, you are sure of kisses in abundance."

Now, letting alone the old Dutch Monk, (who, by the way, does not exactly say what *class* of females were so kind to him), we will take the liberty of saying, that the woman who would not despise Sir John, after this disclosure of his estimate of the sex, would deserve to be herself despised by every man that really knows how to esteem that sex. It has never entered into the understanding of this gallant knight, that the personalities belonging to affection are regarded, by refined persons of either sex, as much too sacred to be distributed round, according to his wishes, like a plate of fruit, or the contents of the bottle or the mug. He will try in vain to comprehend us while we try to explain, that the value and the dignity of these caresses depend on the exclusiveness of their appropriation, that they become worse than contemptible when vulgarized by a prostitution to an impertinent stranger and each impudent acquaintance, that they are debased by being given in any instance but where the heart also is given, and that therefore a refined feeling of their value and proper significance, will confine them to endeared relatives and the objects of a tender and individual attachment. Our author's notions of sentimental subjects are pretty much on a level, we take it, with those of another much more famous Sir John, whose fine sentiments and most delicate gallantries, as displayed in East Cheap, are on record in the pages of the "divine bard," as he is twice called in the course of this volume.

Though the utmost resources of taste and wealth may be expended on Holland without ever giving it any pretensions to natural scenery, yet our author's description conveys a rather less disagreeable image of it, than we are commonly accustomed to entertain. There is something almost approaching to romantic, in the picture of the "sacred grove," near the Hague. A diligent cultivation has spread a rich appearance of fertility over the country in general; and notwithstanding what may be justly advanced respecting the theory of *national* wealth, we attach so much importance to the comfort and respectability of one humble *class* of the nation, as to like to read of a place where the practice of throwing small farms into large ones has not yet greatly prevailed.

A voyage up the Rhine, in the common passage-boat, permitted no further acquaintance with the country than what

could be gained by merely seeing the successive places and objects on the banks, and stopping a few hours at some town each night. These slender means have enabled the traveller to describe many of the places rendered memorable by the events of the war, mentioning occasionally some of the most signal circumstances of those events, to delineate with his pencil some of the most remarkable views, to settle the ranks and precedence of the Rhenish wines, and to celebrate the grand and picturesque aspects of the country along the river, forming a most striking contrast with the tiresome flats of Holland. On coming to Andernach he gives a curious account of the timber-floats, which we are afraid will in time leave the country but little more timber to spare.

'On the banks leading to this city, I saw part of one of those amazing floats of timber, which are formed of lesser ones, conveyed to this city from the forests adjoining the Rhine, the Moselle, the Maine, &c.; these floats are attached to each other, and form a platform, generally of the enormous dimensions of 800 feet in length, and 160 in breadth, upon which a little village, containing about 80 wooden houses, is erected for the accommodation of those who are interested in, and assist in navigating this stupendous raft, frequently amounting to seven or eight hundred persons, men, women, and children. Besides these buildings there are stalls for cattle, slaughtering-houses, and magazines for provisions. The float is prevented from striking against the shores, where the turnings are abrupt, by the application of 30 or 40 anchors, which, with the necessary cables, are conveyed in fourteen or fifteen boats which precede it; and its course is safely directed by German and Dutch pilots, who are hired for the purpose. After great rains, when the current is rapid, the whole is entrusted to its propelling force; otherwise several hundred persons are employed in rowing, who move their oars at a given word of command. The whole of these wonderful moving masses is under the entire direction of a governor or superintendant, and several officers under him. Sometimes they are months in performing this voyage, in consequence of the water being low, in which case they are obliged to wait till the river is swelled by rains. In this manner they float from the *high* to the *low* countries, and upon their arrival at the place of destination, the whole is broken up, and finds a ready market. About 12 of them annually arrive at Dort, in the months of July and August, where these German timber-merchants having converted their floats into good Dutch ducats, return to their own country with their families, to enjoy the produce of their labour and enterprize.' pp. 409—410.

Dusseldorf is the capital of the Grand Duchy of Berg, the *present* sovereignty of Marshal Murat, who has become still more distinguished since our traveller saw his city and palace. We shall conclude our quotations with an anecdote of him, after observing that Sir J. Carr describes him as "reserved and unostentatious," and says that he married Madame Le Clerc; this lady however is the wife of Cesar, Prince

Borghese, and Murat espoused a sister of the Bonaparte family, Paulette, if we are not mistaken.

'Murat is an instance of the astonishing results of great ability and good fortune. His origin was so very obscure, that very little of it is known. The following anecdote will, however, throw some light upon the extreme humility of his early condition in life. After his elevation to the rank of a prince of the French empire, he halted, in the close of the last war, at a small town in Germany, where he stayed for two or three days, and on finding the bread prepared for his table of an inferior kind, he dispatched one of his suite to order the best baker in the town to attend him, to receive from him directions respecting this precious article of life. A baker who had been long established in the town was selected for this purpose; and upon the aide de-camp ordering him to wait on the prince immediately, he observed, to the no little surprise of the officer—"It is useless my going, the prince will never employ me." Upon being pressed to state his reasons, he declined assigning any; but as the order of the messenger was peremptory, he followed him, and was immediately admitted to Murat, with whom he stayed about ten minutes, and then retired. As he quitted the house in which the prince lodged, he observed to the aide-de-camp, "I told you the prince would not employ me—he has dismissed me with this," displaying a purse of ducats. Upon being again pressed to explain the reason of this singular conduct, he replied, "The Prince Murat, when a boy, was apprenticed to a biscuit baker in the South of France, at the time I was a journeyman to him, and I have often threshed him for being idle. The moment he saw me just now, he instantly remembered me, and without entering into the subject of our ancient acquaintance, or of that which led me to his presence, he hastily took this purse of ducats from the drawer of the table where he sat, gave it to me, and ordered me to retire.' pp. 355—357.

After diverting into the country as far as Francfort and Darmstadt, our traveller returned by the Rhine to Holland, and thence "made the best of his way to his beloved native country," which will no doubt receive his lively sketches with its wonted good-nature. He has described well a number of things which could not be described even tolerably without exciting considerable interest; it is not much his fault if Holland is still felt on the whole to be a dull subject. The volume contains about 20 most beautiful prints in *aqua-tinta*, for which the author expresses his obligation to Mr. Daniell, jun. The latter half of the series makes us sorry that a greater proportion of them had not been views on the Rhine.

Sir John's language is as usual, much more free and perspicuous, than correct. We have no tolerance for such words and phrases as these; "the fleets were *laying* near each other;" "apotheothized;" "traceable;" "cattle *depasturing*;" "*delivery* from fanatical bondage;" "a war which had *lain* waste the country;" "port wine is scarcely ever *drank*;" "the principal wines *drank* are, &c."

On the score of sense and moral decorum we must condemn such extravagant phrases as the following; "immortal Siddons;" "immortal Nelson;" "divine artists;" "our divine bard;" and the incessant repetition of the word "infinitely," on the most trivial occasions; as, "Dusseldorf had infinitely less charms for me than for the Grand Duchess;" "although the road is sandy, yet it is infinitely preferable to crossing the ferry;" the wine which grows on the black basalt hills is infinitely preferable;" "a struction infinitely more elegant than another barrier of the city;" "the palace of Darmstadt is infinitely too large." By our author's account, the noted Mrs. Schurman was born both at Utrecht and Cologne. (pp 337 & 370).

Art. III. *Sermons on different Subjects;* by the Rev. John Hewlett, B. D. Morning Preacher at the Foundling Hospital. 3 vols. 8vo. pp. 1400. Price 1l 5s. Johnson, 1805, 6, 7.

THE very *religion* of man displays his depravity. We might here at least have expected a rational creature to be serious and upright; and to display the most eager research after truth, the most impartial decision between contending systems, the warmest abhorrence of error however flattering its form, the most welcome reception of truth, with a self denial as determined as that with which martyrs embraced the stake; we behold him on the contrary, trifling with most provoking indifference, yielding to every flatterer who will tell him a soothing story, and venturing his eternity upon any erroneous dogma, which happens to be exhibited in attic phrascology and melodious tones. While the teacher of human science, whether in the more formal elementary treatise, or in popular lectures to the ladies, must adhere to an exact statement of truth, or forfeit all title to the professional chair; a preacher may boldly mount the pulpit, and teach with consummate effrontery, what he never studied, secure that his audience will not trouble themselves to inquire whether it is true or false, and well understanding the language of their temper,—"it is only religion." Such are the poignant reflections, which have been awakened in our hearts, by perusing these volumes.

The first contains twenty one discourses.

'The Benefits of Experience and Reflection, Deut, iv. 9—The Charity and Forbearance of Christ contrasted with the manners of the World, Matt xii. 20—On Devotion. John iv 24—Charity to Children, Exod. ii. 6—The Resurrection, 2 Cor. v. 10—The Immortality of the Soul, 1 Cor. xv. 35, 36—Christian Humility, Luke xiii. 10, 13—Frailty of Human Virtue, Matt. xxvi. 22—Unanimity in Religion, Acts iv. 32—

The Good Samaritan, Luke x. 32—Death, Matt. xxv. 13—Government of the Temper, Prov. xvi. 32—The causes considered that made our Lord's word with power, Luke iv. 32—The sufferings of Christ, Isa. liii. 3. The Birth of Christ, Luke ii. 14—The Duties of Youth, 1 Tim. iv. 12—The Goodness and the Mercy of God, Psalm ciii. 14—On Faith, as the Rule of Conduct, 2 Cor. v. 7—Hearing the Word of God Mark iv. 23.

On the exquisite description of the Redeemer's spirit, by Isaiah, "the bruised reed shall he not break, the smoking flax shall he not quench," Mr. Hewlett offers the following comment:

'The poor wretch, who has been shattered by the storms of fortune, or whose heart "has been pierced through with many sorrows," in yielding to the infirmities of his nature, is presented to the mind, under the frail, but striking emblem of "a bruised reed." And he, who has indulged himself in the lawless excesses of guilty passions, but in whose bosom the generous spark of virtue is not yet quite extinct; he, who though he has been deluded, is not yet "hardened through the deceitfulness of sin;" but sometimes listens to "the still, small voice" of conscience, is likened to "smoking flax;" under which the sleeping fire may, with prudent care and timely attention, be yet re-kindled, or suffered, from negligence, to go out for ever.' pp. 24—25.

The incomparable Vitringa, instead of speaking of "natural virtue, yet unextinguished," says, "such shall be the grace of the Redeemer's ministry, that the broken hearted penitent, whose spirit is like a bruised reed, shall not be crushed by the terrors of avenging justice; and such shall be his condescensions to the weak, that the religion which was low and feeble, like the smoking wick of the lamp, almost quenched, shall not be left to expire, but shall receive fresh oil to revive the dying flame."

On charity to children, the preacher at the Foundling may be expected to excel: the story of Pharaoh's daughter would be particularly applicable on such an occasion, if all, or even a considerable portion of the children who obtain admission into this opulent institution, were actually deserted and destitute foundlings.

'The same object that wakened kindness in the bosom of Pharaoh's daughter, now calls for your's; the circumstances only are different, the objects are the same; both are innocence and childhood, misfortune and distress; and, though no tyrant exposes those to perish on the wide waters, whom your care protects; yet how many of them, it may be feared, would be in as bad, if not a worse condition, were the blessings of charity withheld from them? Sunk in misery, some, perhaps, might die unpitied and unheard of in solitary anguish, and some, wearied with their distresses, and sick of life, might, in the gloomy madness of despair, rush on their own destruction; while others, tainted with early vices, might abandon themselves to every species of villainy, at length die an ignominious death, and disgrace that community to which they might have been at once a CREDIT and SUPPORT.' pp. 103—104.

In the sermon on the pharisee and publican, it was natural that the preacher should evade the true design of the parable, as he so often plays the pharisee himself, in the mention of human performances as a plea of merit before the tribunal of heaven. We were not surprised therefore to find him flourishing about the ornamental circumstances of the story, to the neglect of that sentiment for the sake of which the whole machinery was constructed,—That we must not think of our own deeds, as the ground of acceptance with God, but cast ourselves as sinners upon his mercy.

The subjects of the second volume are as follows:

'On a doubtful Mind, Luke xii 29—The Relative Duties of the Young to the Aged, Lev. xix. 32—The Relative Duties of the Aged to the Young, Prov. xvi. 31—Recognition in a future State, Luke xvi. 25—The Union of Godliness with Contentment, 1 Tim. vi. 6—Forbearance, Ephes. iv. 2—Christian Fortitude, Philipp. iv. 13—The Yoke of Christ, Matt. xi 30—On Superstition, Acts xvii. 22—On Pride, Prov. xxix. 23—On Beneficence, Gal vi. 10—The Character and Conduct of Zaccheus, Luke xix. 4—On Godly Sorrow, and the Sorrow of the World, 2 Cor. vii. 10—The Character and Conduct of St Peter, Matt. x. 2—The Duty of examining into our secret Faults, Ps. xix. 12—On Idleness, Ezek. xvi 49—On Infidelity, John xiv 1—The Duty of praising God, Ps cl. 6—The Character and Conduct of Pilate, John xix. 5 On Sobriety, 1 Pet. i. 13.

The sermon on the duties of the young toward the aged, is calculated to correct that want of reverence for age, with which our country has often been reproached by foreigners.

'Many young persons, I know, are ready to alledge their gravity and moroseness, their indifference to amusements, or their condemnation of pleasure, as bars to this desirable society. But consider; it is not an accession of spirits and vivacity that you want; your foolish confidence and blind credulity need not be increased; and surely the ardor of your passions and desires is already sufficiently dangerous. These require not to be inflamed, but controuled; and we wish you to frequent the company of the Aged for what YOU chiefly want, and what THEY are particularly qualified to bestow;—habits of thought and reflection, sobriety of sentiment, the warnings of experience, and the grand duty of guarding against the temptations of the world.

'But you must not expect at once the beauties of the spring, and the fruits of autumn; you must not be disappointed, if you do not find the wisdom of age, enlivened by the gay hopes and boundless confidence of youth; nor must you regret that the exercise of the more amiable virtues is unattended with the raptures of passion, or the endearments of sensibility. That would be as preposterous as to look for roses in December, or to expect that the setting sun should shine with the fervid splendor of noon.' pp. 39—40.

We read, with some curiosity, the discourse on the probability of our knowing each other in the future state; but the preacher is neither ingenious enough to furnish new speculations on the subject, nor learned enough to exhibit and examine the opinions of others.

When this gentleman charged the sectary with the destruction of discipline, he had certainly forgotten that many separate from the establishment, because, by her own confession, she has lost the wholesome discipline of the primitive church. They say, (whether justly, is not the question) it is our duty to refuse to communicate where any swearer, and drunkard, and adulterer, and infidel, may take the sacrament to qualify him for an office; we therefore seek for such a communion, as admits those only who give credible evidence of their obedience to Christ.

Mr. Hewlett remarks that almost all the sermons published on the centenary of the glorious revolution of 1688, were the production of Dissenters. We rejoice to find them so attached to the principles, which seated the house of Hanover on the throne of these realms. To the charge of inconsistency, in refusing to keep Christmas also, as a religious festival, they plead that, in religion the bible is their sovereign rule, but in the civil affairs of life they are at liberty to judge for themselves.

Volume III. contains twenty-five discourses.

The Omnipresence of God, Prov. xv. 3—On Prayer, Psalm clxi. 2—The Advent of our blessed Lord, Matt. xi. 3—The Characters of the Righteous and the Wicked contrasted, Malachi iii. 18—The Permanence of Christ's Religion, Matt. xxiv. 35—Unprofitable Curiosity, John xxi. 22—The Influence of Religion under Privations and Afflictions, Habak. iii. 17, 18—The Duties of the Young as combined with their Enjoyments, Eccles. xi. 9—Indifference with respect to Religion, Acts xviii. 17 On Holiness, Heb. xii. 14—On seeking the Kingdom of God and his Righteousness, Matt. vi. 33.—On an evil heart of Unbelief, Heb. iii. 12—On the Duty of going about doing Good, Acts x. 38—On Truth, Psalm xv. 2—On the Duties of Middle Life, John viii. 57—On the Mysterious Nature of God, Psalm civ. 3—On the Nature and Pursuit of God, Psalm iv. 6—On the Duty of adding to our Faith, Virtue, and on the Duty of constantly advancing towards Perfection, [2] Pet. i. 5—On the difficulty which the rich find in embracing the Gospel, and fulfilling its Precepts, Matt. xix. 24—On the few that are Chosen, Matt. xxii. 14—The Story of Barzillai, 2 Sam. xix. 34—The Character of King Hezekiah, 11 Chron. xxxi. 21—The Nature and Influence of Hope, Psalm xxii. 9.

We cannot justly deny Mr. Hewlett his due praise, for religiously abstaining from the methodistic sin of troubling his audience too much with his text; but it was not prudent in one who has so small a claim to the title of a divine, to

break a spear with the whole host of commentators; and surely it was *malis avibus* that he stumbled on the task of explication when preaching on Eccles. ii. 9.

'"Rejoice, O young man! in thy youth; and let thy heart chear thee, in the days of thy youth; and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that, for all these things, God will bring thee into judgement." The precepts of the text are addressed exclusively to young persons; but we are not to understand them as sarcastically, or ironically spoken; nor to suppose, that the solemn admonition of the preacher, which closes the sentence, amounts to an interdiction of what the former part of it not only allows, but enjoins.' pp. 133, 134.

'Lastly, the young man is told, by the preacher, that he may "walk in the ways of his heart, and in the sight of his eyes." That is, he may indulge such passions and propensities, as are natural, at his time of life, to youth in general; and such as may be peculiar to him, as an individual. But, in order that his passions and propensities may be all confined within the boundaries, which religion has prescribed; that they may be subject, at all times, to her laws, and guided, in their progress, by her influence; let him hear the solemn warning—"Know, that, for all these things, God will bring thee into judgement."' p. 144.

The greater number of commentators explain the sense of this passage to be, "do if you dare, for God will judge you:" Patrick says, "do if you can, for with the judgement before your eyes you will not be able:" but Mr. H. says, do if you please. This, doubtless, would be as acceptable to the fashionable Sunday lounger, as the friendly caution, not to be righteous over much. But we who are too old to thank this pliable priest for his dispensations and indulgences to young sinners, take the liberty of disputing his interpretation of the text. As to the ironical permission, the scriptures employ irony on the most solemn occasions. And can Mr. H. produce a single instance in which the word of God allows us to walk "in the ways of our heart and the sight of our eyes?" We could mention many in which it is condemned as the path of perdition. Does not Mr. H. every Sunday confess the sin of "walking after the devices and desires of our own hearts?"

We are not, however, surprised at this perversion of a particular text: for wherever we can discover a decision of sentiment in these volumes, it is decidedly hostile to the grand discoveries of revelation. Here and there, indeed, a formal bow is paid to the orthodox creed, by an acknowledgement of the fall, and of some kind of redemption by Christ. But this seems only to have originated in a devout adherence to those maxims of *bienseance* and *delicatesse*, which the polished gentleman knows how to observe toward the man he hates. For what is this preacher's grand stimulus to virtue?

—the dignity of our nature. While the sacred writers say, "do all to the glory of God," Mr. H. says, do all to the glory of yourselves. A moment's reflection will decide which of these motives is the more sublime, and a moment's observation will ascertain which is the more efficacious and holy in its influence.

Far from thinking "it is God who worketh in us to will and to do," Mr. H. prefers the more classic language of a heathen: "Give me, ye gods, health and opportunities, and I will get virtue for myself." Hence he dilates fluently on the duty of "disciplining our own hearts," so as to "*create* a devotional spirit," and allows us only to ask for the means of improving in virtue. In perfect accord with these anti-christian sentiments, he cashiers the humiliating notion of acceptance through the Saviour's merits, and advises us by a well spent life, to deserve the divine favour for ourselves. For this system he has happily furnished us with a name—"the traffic of good works." But to what may we attribute this delusive persuasion? Can any man be so drunk with self love, as really to think his works and virtues, after deducting his crimes, a price sufficient for an infinite God and his eternal glory?

As these volumes present no particular beauties, we have been reduced to the necessity of dwelling wholly upon their faults; for while the language neither merits praise, nor claims the trouble of censure, and the thoughts are so childishly tame as to provoke no serious attention, the doctrine will either bewilder by its indecision, or ruin by its falsehood. We feel the deepest regret that the religious instruction of so many children should consist of declamations which they cannot understand, or assertions which they ought not to believe.

Art. IV. *A Treatise of Mechanics Theoretical, Practical, and Descriptive.* By Olinthus Gregory, of the Royal Military Academy, Woolwich. 2 vols. 8vo. pp. 547 and 514, with 55 quarto plates in a separate volume. Price 1l. 16s. Kearsley. 1807.

THE Author of this work is well known to the public by two former publications; one of them a series of useful and popular lessons on Astronomical and Philosophical Subjects; the other, an excellent elementary Treatise on Astronomy. Continuing his labours in the same extensive field of scientific inquiry, he has exercised them in the cultivation of a different track, and the fruits of his industry are presented to the world in the volumes now before us.

That department of mathematical science on which Mr. G. has here fixed his attention, is one of the most useful and

comprehensive. Considered in its utmost extent, it embraces the Physico-mathematical relations of all the bodies within the reach of observation, as far as those relations depend on motion and force. The investigation of the motion of a planet, the changes of its motion, and the causes of those changes, is a process which depends upon the same general principles of reasoning, and is carried on by the aid of the same subsidiary branches of abstract science, as that of the motion, changes of motion, and causes of those changes, of a body falling from the top of a tower, descending down an inclined plane, projected from the mouth of a cannon, or vibrating about a fixed point, and ought therefore to be referred to the same general division in the map of human knowledge. Hence Physical Astronomy is a branch of Universal Mechanics, and belongs to that portion of it which is denominated Dynamics. In this light it is regarded by La Place, who defines Physical Astronomy to be, "a great mechanical problem, in which the elements of the heavenly bodies are the arbitrary quantities, and whose solution depends upon the accuracy of observation and the perfection of analysis." Mr. G.'s definition of mechanics will bear the same general construction; his design however was not to treat his subject in its utmost extent, but to limit his inquiries to objects of more immediate utility, in the cultivation of which the arts of domestic life and the interests of commerce are more directly concerned. And even in this restricted sense, it is a science of great theoretical extent, affording much scope for the employment of geometry and the improved methods of analysis, and unlimited in its application to the practical purposes of life. Its principles are so interwoven with our own bodily frame and well being, that we are constantly, though insensibly, illustrating them. Every motion we communicate to our own bodies, and to those which surround us, is an example of the principles of this science. And so familiar do many of the most obvious of these principles become by constant habit, that every man may be said to be more or less a practical mechanic. Hence it happens, that many of those mechanical inventions and improvements which have taken place in the practical departments of the science, have proceeded from persons who have acquired their knowledge of its principles, and their facility of combining them, more from this familiar, experimental process, than from any regular course of scientific study. The results of experiment are naturally more satisfactory than those of theory; a person acquires a more convincing notion of the power and effects of the lever, by stirring his fire, than he could obtain from the clearest theoretical demonstration.

And though the process by which a mechanic, who has drawn his knowledge entirely from experience, arrives at his conclusions, is necessarily tentative, and therefore circuitous, he is frequently enabled, nevertheless, to accomplish his purpose with more certainty, than a theorist who confides exclusively in the accuracy of his calculations. For these, however scrupulously made, being the results of abstract reasoning, will always differ from matter of fact, unless the effects of those impediments, such as friction, the stiffness of cords, &c. which are hardly reducible to mathematical principles, could be accurately estimated.

Though much may be done, however, on a contracted scale, by a tentative process, guided by the knowledge acquired from experiment, yet no great and comprehensive undertaking can be accomplished without the assistance of theory. It is certainly to an union of theory and experiment that we must look, for the perfection of the Science. Every attempt, therefore, to effect and cement such an union, especially when prosecuted with so much ardour and skill as Mr. Gregory has displayed, undoubtedly demands our applause and encouragement.

Mr. G. divides his work into two parts, theoretical and practical, assigning a volume to each division. He distributes the theoretical part into the following heads: Statics, Dynamics, Hydrostatics, Hydrodynamics, and Pneumatics. This division is judicious, because it is that which the nature of the subject points out. For mechanics being considered as the "science which treats of forces or powers, and their effects upon bodies;" these forces must either counteract each other and produce an *equilibrium*, or else they must generate *motion*, which are the only physico-mechanical states of which bodies are capable, and of which all the three kinds of bodies subject to mechanical consideration, *solids*, *elastic* fluids, and *non-elastic* fluids, are equally susceptible.

After a few definitions and remarks, and a brief discussion of the laws of motion in the first chapter; the second is devoted to the consideration of statical equilibrium and the composition and resolution of forces, which is pursued at considerable length. The author first gives a graphical delineation and solution of his propositions, and then deduces a series of analytical formulæ according to the method of rectangular co-ordinates, which may be applied in all cases where calculation is required.

He arrives at that important conclusion on which so much depends in statics and dynamics, the parallelogram of forces, by a regular gradation of propositions. Premising a few simple propositions as lemmas, he first considers two equal

forces acting at an angle of 120°: then the same forces acting at any angle whatever. This last proposition is founded on a principle discovered by D'Alembert, and is carried on by a trigonometrical process, by which he first proves that, if the proposition be true when the directions of the equal forces include any angle a, it will be true for $\frac{1}{2}a$: Secondly, for the series $\frac{1}{2}a$, $\frac{1}{4}a$, $\frac{1}{8}a$, $\frac{1}{16}a$, &c.: Thirdly, that if it be true for a, b, & $a-b$: it will be true for $a+b$, and thence, finally, for the series b, 2 b, 3 b, &c., in which series b may be taken of a magnitude less than any assignable one, whence the proposition is true in general for *equal* forces. The next step proves it true of *any* two forces acting at right angles to each other, and the last, of the same forces when they are inclined at *any* angle.

As the subject of this Chapter is important, and closely connected with some of the subsequent ones, Mr. G. has bestowed considerable labour, and shewn much ability in the execution of it; but as most of the substance of it is to be found in other works, except the process by which he deduces his analytical formulæ, from the method of rectangular co-ordinates, we will merely present the reader with a specimen of this method.

Let there be three forces C, C', C'', represented in quantities and direction, by three lines, concurring in, and acting upon, the point P. Through P conceive two right lines to be drawn at right angles to each other and respectively parallel to two axes, AX, AY, drawn through a point A. Let m, m', m'', and n, n', n'', be the distances, intercepted between the point P. and the perpendiculars from C, C', C'', upon the two co-ordinates parallel to the axes: And let a, a', a'', be the angles which the directions of the forces make with the axis AX, & r, the angle which the resultant R, makes with the same axis. Then, when each of the forces is reduced to the rectangular co-ordinates, we shall have, (from what goes before) $C \times cos.\ a = m$, $C' \times cos.\ a' = m'$, $C'' \times cos.\ a'' = m''$, for the components of these forces parallel to AX. And $C \times sin.\ a = n$, $C' \times sin.\ a' = n'$, $C'' \times$ sin. $a'' = n''$, for the same forces reduced to the ordinate parallel to the axis AY: the former of these, acting in the same line, are equivalent to a single force expressed by their sum, viz. $C \times cos.\ a + C' \times cos.\ a' + C'' \times cos.\ a''$ +&c: and the latter are likewise equivalent to a single force expressed by their sum, or, $C \times sin.\ a + C' \times sin.\ a' + C'' \times sin.\ a''$. The two components of the resultant R, referred to the same axes, are $R \times cos.\ r$ & $R \times sin.\ r$: whence $C \times co.\ a \times C' \times co.\ a' \times C'' + co.\ a'' = R \times co.\ r$, & $C \times sin.\ a + C' \times sin.\ a' + C'' \times sin.\ a'' = R \times sin.\ r$. If we denote the sum of the components in the directions of the axes

AX & AY, by x & y, these equations become $R \times co.\ r = x$ & $R \times sin.\ r = y$. When the system is in a state of equilibrium, the resultant $R = o$; therefore $x = o$ & $y = o$, or $C \times co\ a + C \times co.\ a' + C'' \times co.\ a'' = o$, & $C \times sin.\ a + C' \times sin.\ a' + C'' \times sin\ a'' = o$. In those cases where the equilibrium does not obtain, it is still easy to find the magnitude and direction of the resultant: for, adding together the squares of the equations $R \times co.\ r = x$ & $R \times sin.\ r = y$, we shall have $R^2 + sin.^2\ a + co.^2\ a = x^2 \times y^2$, wherefore, because $sin.^2\ a + co.^2\ a = rad.^2 = 1$, we shall have $R = \sqrt{x^2 + y^2}$, which is, in fact, the well known property of the right angled triangle. We may deduce also from the equations $R \times co.\ r = x$ & $R \times sin.\ x = y$, three other equations, viz. $cos.\ r = \frac{x}{R}$, $sin.\ r = \frac{y}{R}$ & $\frac{sin.\ r}{cos.\ r} = \frac{y}{x}$ or $tan.\ r = \frac{y}{x}$.

The next Chapter is devoted to the discussion of the centre of gravity, the general theorems for the discovery of which are deduced immediately from those of the centre of parallel forces, investigated in the preceding Chapter, and thus a tedious and distinct process is evaded. These fluxional theorems the author applies to a variety of particular examples, closing the Chapter with the proof and application of the proposition which constitutes the Centrobaryc method.

The fourth chapter treats of the mechanical powers; and the fifth, of the strength and stress of materials. The substance of this chapter is taken chiefly from Galileo.

Nothing can shew the importance of uniting theory and practice, more forcibly than this chapter. While the theorist borrows many important facts from the experiments of the practitioner, by which he corrects both his theory and his conclusions; the practical mechanic receives, in return, a variety of theoretical deductions, which will secure him from many errors into which he must be otherwise liable to fall. By teaching him the just proportion of the different parts of his fabric, whether machine or edifice, they will enable him to provide in the most effectual manner, for the strength of the whole mass, as well as to secure himself from all unnecessary expenditure of his materials.

The concluding chapter of the first book, on the doctrine of equilibrium, is employed in deducing some general and useful theorems on cords, arches, and domes. The fundamental theorem for the construction of an equilibrated arch is deduced from the catenarian curve, either in its simple state, or in a complex state arising from the suspension of a great number of weights at small intervals from each other on the curve in its simple state, and then inverting it, in which condition the suspended weights become the corresponding

superincumbent pressures upon the arch. On this principle are given theorems for finding the intrados and extrados, each when the other is given. The theory on domes is extracted from a beautiful and excellent paper by the late learned Dr. Robison, in the Supplement to the Encyclopædia Britannica.

The second book, on Dynamics, is divided into six chapters, in which most of the subjects, which are usually investigated under this division of mechanics, are brought under discussion.

In the first chapter the author has investigated the properties of uniform and variable motion, and has given the different rules and formulæ for computing the several quantities connected with such motions.

The second chapter treats of the ascent and descent of heavy bodies, in vertical lines, the motion of projectiles, descent along inclined planes, and curves, the vibrations of pendulums, &c. While discussing the motions of bodies on inclined planes, in the course of this chapter, Mr. Gregory brings forward what is termed a general proposition of M. D'Alembert, for ascertaining the force, time, velocity, and space of bodies in motion, when those bodies are connected together, so as mutually to affect each others motion. The proposition is this: "In whatever manner several bodies change their actual motions, if we conceive that the motion which each body would have in the succeeding instant, if it were quite free, is decomposed into two others, of which one is the motion which it really takes in consequence of their mutual actions, the second must be such, that if each body were impelled by the force which would produce this second motion, all the bodies would remain in equilibrio."

This proposition appears to us to be nothing more than Newton's 3rd law of motion put into different words. For since the force, by which the second motion mentioned in the proposition is destroyed, arises merely from the connection subsisting between the bodies, whatever such force may be, the body effected by it will, by virtue of the 3rd law of motion, exert an equal re-action on the other body or bodies of the system, and destroy an equal quantity of motion. And M. D'Alembert's proposition does nothing more than equate these equal quantities of motion. Three or four examples are given to illustrate the truth and use of this proposition, with one of which we will present the reader.

"Let there be two inclined planes of equal altitudes, whose angles of elevation are e and e', set back to back; and let two weights w and w', united by a thread passing over a pulley placed at the common vertex of the planes so that the thread is parallel to the planes, act upon each other: to determine the circumstances of their motions.

'At the end of the time t, w will have a velocity v, and gravity would impress upon it in the instant t' following a new velocity $= g \times \sin. e \times t'$, provided the weight w were then entirely free: but by the disposition of the system, v will be the velocity which obtains in reality. Then estimating the spaces in a direction down the plane on which w moves, as w' moves with an equal velocity up the other plane, it is obvious that the decomposition may be made as follows. At the end of the time $t+t'$ we have for the velocity impressed upon

w . . . . $v+g. \times \sin. e \times t'$ where $\begin{cases} v+v' \text{ is the effective velocity of w.} \\ g \times \sin. e \times t' - v \text{ is velocity destroyed.} \end{cases}$

w' . . . . $v+g \times \sin. e' t'$ where $\begin{cases} -v-v' \text{ is effective vel. of w' downwards} \\ v'+g \times \sin. e' \times t' \text{ is velocity destroyed.} \end{cases}$

'If, therefore, gravity impress, during the time t' upon w and w', the respective velocities $g \times \sin. e \times t' - v'$ and $g \times \sin. e' \times t' + v'$, the system will be in equilibrio. The quantities of motion being therefore equal, we have $w \times g \times \sin. e \times t' - wv' = w \times g \times \sin. e' \times t' \times wv'$, whence we deduce for the effective accelerating force $g = \frac{v'}{t'} = \frac{w \times \sin. e - w' \times \sin. e'}{w+w'} \times g$. Thus it appears that the motion is uniformly varied: and we readily find $v = \frac{w \times \sin. e - w' \times \sin. e'}{w+w'} \times g\, t$ and $s = \frac{w \times \sin. e - w' \times \sin. e'}{2 \times w+w'} \times g\, t^2$. Such are the equations from which the conditions of the motion are determined. If the two planes be vertical, e is equal to e', and the equations apply to the motions of bodies suspended over a fixed pulley.'

As this method of deducing the motions of bodies connected by the mechanical powers, is extremely neat and elegant, and probably new to many of our readers, we will add another example on the wheel and axle.

'Let the weight of the body which acts as the power be called w, that which acts upon the axle as the weight w', the radius of the wheel R, of the axle r: The velocity of w at the end of the time $t+t'$ will be $v+v'$, instead of $v+g\,t'$; that of w' will be to that of w as R to r, it will therefore be $-\frac{r}{R}(v+v')$ instead of being $-\frac{r}{R}\, v \times g\, t'$; the velocities lost are therefore, $g\,t' - v'$ and $g\,t' - \frac{r}{R}\, v'$. Then making the momenta equal with respect to the axis, we find $g = \frac{v'}{t'} = \frac{R^2 w - R\, r w'}{R^2 w + r^2 w'} \times g$. Consequently the motion is uniformly accelerated in this case also. So that we readily deduce the equations for the motions of w. For $v = \frac{R^2 w - R\, r w'}{R^2 w + r^2 w} \times g\, t$ and $s = \frac{R^2 w - R\, r\, w'}{R^2 w + r^2 w'} \times \frac{1}{2} g\, t^2$. And the velocity and space with respect to w', will be, $V = \frac{R\, r\, w - r^2 w'}{R^2 w + r^2 w'} \times g\, t$ and $S = \frac{R\, r\, w - r^2 w'}{R^2 w + r^2 w'} \times \frac{1}{2} g\, t^2$.'

The theory of central forces constitutes the subject of the third chapter, in which the propositions which usually fall under this head, are neatly discussed.

The rotation of bodies about fixed axes, and in free space, with theorems relative to the centres of oscillation, gyration, percussion, spontaneous rotation, &c. occupy the fourth chapter. Several examples of the application of these theorems to bodies of particular forms are added. The opinion that the centres of oscillation and percussion reside universally in the same point, which some mechanical writers have held, is here satisfactorily refuted.

The fifth chapter treats of the physico-mathematical theory of percussion, and, from the nature of the subject, is almost entirely analytical. It is too long and intricate, by far, to allow of our entering into its particular merits and defects. The opening of this difficult subject, however, appears to us to labour under some degree of obscurity, which the author might have obviated by greater caution and precision in the use of his language.

The concluding chapter of dynamics is devoted to the consideration of a few very useful propositions, "On the motions of machines and their maxima effects," with which every practical mechanic ought to be thoroughly acquainted. The practical utility of the subject is so great, that we cannot avoid wishing that the author had entered farther into the discussion of it, and applied his fundamental propositions to machines of more complicated structure.

Hydrostatics, the subject of the third book, comprises four chapters, which treat on Pressure of Fluids. On the specific gravities of solids and fluids. On the equilibrium, stability, and oscillations of floating bodies, and on capillary attraction.

Hydrostatics, or the motion of non-elastic fluids, constitutes the subject of the fourth book, and is also divided into four chapters. The first gives the theory of "the discharge of fluids through apertures in the bottom and sides of vessels, and of spouting fluids." The second details a variety of experiments on these motions, from which practical deductions are drawn by which the errors of the theory may be corrected. The third chapter treats of the theory of the Water-Wheel, and the fourth contains a series of experiments made by the late Mr. Smeaton on the same instrument of motion.

The last book is on Pneumatics. A few remarks on the mechanical properties of Atmospheric Air are premised, and the subject is afterwards divided into six chapters. The first is on the Equilibrium of elastic fluids. The second on the Admeasurement of Altitudes by the Barometer and Ther-

ometer. The common method of calculating heights by the Barometer, independently of the variations of the temperature of the air and mercury, is liable to considerable errors. Great pains, therefore, have been taken by philosophers to correct these errors, by ascertaining the effects of those variations. Mr. G. gives the results of various experiments to ascertain the expansion of mercury and air, which results are arranged in tables convenient for reference; and also four of the best modes of correcting the general rule founded on the simple pressure of air and mercury, by means of these tables.

The third chapter is on the motion of air when the Equilibrium of pressure is removed. The fourth, on the theory of Air-Pumps, and Water-Pumps. The fifth, on the Resistance of Fluids to bodies moving in them. And the sixth, on the Resistance of Fluids.

Such are the contents of the first volume, which we have passed thus rapidly over, (except in one or two instances which we thought might be less familiar to the reader) in order to give a general character of it; which we think will be sufficient in the present instance, as Mr. G.'s claims rest more on the manner in which he has executed his object, than on originality.

The volume contains 547 pages, and from the smallness of the type and margin comprises a vast quantity of matter. This matter is chiefly the production and property of the great mechanical Commonwealth; being drawn principally from the writings of others, on the same subject. Mr. Gregory's work, however, is far from being a mere compilation, destitute of all originality. Having collected his materials from a great variety of sources, and at a great expense of time and labour, he had to arrange and methodise a disjointed mass of information, and reduce it into a regular compact and dependent system. It is in the execution of this labour that Mr. G.'s merits and defects principally consist. And this is a task, far more arduous and difficult of accomplishment than superficial readers might imagine. Besides considerable judgement to arrange his materials, it required great skill in discerning the best modes of demonstrating his propositions, great facility and correctness in the use of the algebraical calculus, with habits of clear conception and perspicuous enunciation. The arrangement is, in general, clear and judicious. But it is in the mode of demonstration, and in the style of reasoning and writing, that we are to look for the distinguishing qualities of the performance. For these are in a great measure the fruit of his own mind, and afford scope for the exercise of genius, and the display of taste, elegance, and precision. By the simplicity, clearness, and originality of his

proofs and investigations, an author discovers his mathematical talents; by the method and precision of his language and reasoning, the qualities of his logic. We are clearly of opinion that Mr. G. has displayed much greater mathematical than logical ability, in the composition of this volume. His mode of investigating and demonstrating his propositions is frequently new, and, for the most part, simple and perspicuous. He is also sufficiently expert in the use of the algebraical and fluxional analysis, but we think he sometimes fails in logical precision, where he has neither geometrical figures nor algebraical symbols to guide him. It appears to us that the author has been too negligent of his style throughout; and has admitted several obscurities which might have been obviated by stricter attention in the use of his language. And as this, in fact, is the principal defect of the volume, we hope the author will bestow some pains in correcting it. Two excellent models may be recommended to his notice, Mr. Atwood, and Professor Robison, whose respective works on Rotatory Motion, and on the Elements of Mechanical Philosophy, are admirable specimens of elegant and perspicuous writing. Notwithstanding some defects in the style however, which are probably the result of hasty composition, the volume now before us unquestionably possesses great and very numerous merits. It condenses within a moderate compass, and reduces into a methodical form, a greater body of useful information, than any similar work in our language. It includes also many very useful articles of information, both theoretical and experimental, which are not to be met with in any other single book. In the next edition we shall hope to see fewer typographical errors, and more frequent references to previously demonstrated propositions.

What we have to say of the second volume will be comprized within very narrow limits, as it must necessarily be confined to general observations. This volume contains a description of more than one hundred articles of machinery, arranged in alphabetical order, and preceded by a preliminary paper of some length, on the nature and construction of machinery, on friction, the stiffness of cords, the expansive force of steam, and various other subjects with which practical mechanics ought to be acquainted. We think Mr. G. perfectly right in keeping his theory unencumbered with the descriptions of machinery; he has thus rendered the theory more simple and compact, and has imposed upon himself the useful and meritorious labour of embodying and arranging the various descriptions of machinery which are dispersed through numerous publications.—How this toilsome service is perform-

ed, is a question not easily answered. Those who apply to the work for general information, will say Mr. G. has accomplished his object with considerable ability. Those, however, who open it under the expectation of meeting with an extended and minute description of every article brought under discussion, will in some degree, we doubt not, be disappointed. Some of the articles are treated at sufficient length, and with sufficient accuracy; others we think defective in both these particulars. The style of this volume also, is open to some exceptions. We are aware how difficult it is, to convey accurate notions of the different parts of machinery without a representation of them, and that a series of engravings to embrace every distinct part of every machine would be far too expensive for the generality of readers; and this should undoubtedly be remembered in extenuation of many little obscurities which may be found in the volume; but we still think Mr. G. might have lessened their number, as we are confident he will in a future edition, by a more rigid attention to his forms of expression and application of terms. We have thought it right to point out those parts of a new and meritorious performance, which are the most susceptible of improvement. Its numerous excellences, notwithstanding, are such as render it an object well worthy the attention and countenance of the public; and we earnestly recommend it to their patronage as a performance of much intrinsic merit, as highly creditable to the talents, the erudition, and the industry of the author, and as eminently useful to society.

Art. V. *Fragments of Oriental Literature*, with an outline of a Painting on a curious Chinese vase. By Stephen Weston, B. D. F. R S. S. A. R. L. H. 8vo. pp. 152. Price 6s. Rousseau. Longman and Co. 1807.

AS this little work professes to be only *fragments* of Oriental Literature, the reader must not expect to find any particular order, or consecutive affinity among the pieces of which it is composed. The author's design, indeed, is not very obvious; and the articles are so confusedly huddled together, as to appear like a handful of collectanea taken at random from a common place book. Besides, we do not see what connexion a Greek poem, and criticisms on a Latin Poet, have with Fragments of *Oriental* Literature.

The *engraving* taken from a painting on a China vase, which first introduces the volume to the reader's notice, represents a demon-looking figure standing with one foot on the head of a dragon, which Mr. W. observes, is a sign of the Chinese Zodiac, and which he endeavours to explain; as also the fifteen Chinese characters which appear on one side.—Next follows, what appears to us rather ludicrous, *the expla-*

nation of a line taken from a TEA-POT *belonging to the author.* Trifles like this are in their proper places when attached to *tea-pots* and *fans*, on many of which they abound; but when introduced into a literary work, they put us in mind of Burns's *Deel*, "presenting his smouty phiz mang better folk." This however is in some measure compensated, by a few remarks on the method of learning the *keys* of the Chinese language. Pref. p. xii.

The *Preface* contains xxiv, pages, in which the author earnestly recommends the MS. Lexicons of the Persian language in our public libraries, to the notice of Persian students; and strongly advises that the *Ferhung Jehangeery*, a well known Persian Lexicon, should be printed. From the mention he makes of a copy in the Radcliffe Library, as it seems if he thought the work was not to be found in a state of perfection, any where else in England. We have the satisfaction of informing him, that there are several elegant copies of this invaluable work in private libraries, equal or superior to that in the Radcliffe Library; so that if any person will undertake to prepare the work for the press by collating copies, he may make it very accurate; and we doubt not will meet with much encouragement in the undertaking. When a learned individual published proposals to reprint Meninski's Thesaurus by subscription, he found but ONE subscriber to encourage the undertaking,—the king of Poland; but, says Mr. W., "Meninski has been *twice* reprinted by the greatest of all Patrons, the booksellers; vivant columnæ! Now a greater than Meninski is in question, and one that will supply all his defects, at least in the Persian language; and that is of more value to the students in India than the Arabic. Who then can doubt," adds Mr. W., "but that all the Indian kings in this country would readily contribute to the publication of such a work, by printing it on their own account, by which they would shew that the Arabic reguli were greater than the European reges, and superior to all the Bibliopolæ of the Universe." p. xviii. We earnestly wish that these *broad hints* may not be dropped in vain, and think that the *reguli*, the Directors we suppose of the East India Company, would consult their own honour and that of their country, by publishing the *Ferhung Jehangeery* with a correct verbal translation.

The following are the contents of this volume, on each article of which we shall make a few observations.

1. *Meleager's Poem on Spring*, p. 1. This is in the original (Greek), with the Editor's *Latin* version and an *English* translation. As the original is well known, and Mr. W.'s

new Latin Version, smooth and correct enough on the whole, has little to recommend it beyond that of Grotius, we shall transcribe his *English* version, as a specimen of his abilities as a Poet.

Εις το Εαρ. Ειδυλλιον.

Χειματος γνεμοεντος απ' αιθερος οιχομενοιο,
Πορφυρεη μειδησε φιλανθεος ειαρος ωρη. κ. τ. λ.

'Scarce from the sky the winter's blast had fled,
When spring in smiles uprais'd her purple head,
The russet earth was clad in grassy green,
And on the budding shrubs new leaves were seen.
The meadows laugh'd to hail the opening rose,
And sipp'd the dew by which the sapling grows.
Shrill pip'd the happy goatherd on the hills,
And joyous o'er his flock forgot his ills.
Wide seas the mariner now safely rides,
And swelling sails to Zephyr's faith confides.
Now bound with ivy, sons of Bacchus, sing
Glad orgies to the vineyard's parent king.
The humming bee that springs not from the earth,
But from a putrid hide derives its birth,
Forms in the spring its cell (cells) with curious art,
That wax and honey from the combs impart.
The feather'd race sings ever in the spring,
And with the nightingale the thickets ring,
On rivers' banks the dying swan is heard,
And brooding o'er the stream the halcyon bird.
The swallows twitter all the morning long,
And wake the cottage with their matin song.
If then the naked trees, new leaf'd, rejoice,
If earth, in verdure clad, exalt her voice;
If shepherds tune their rustic pipe, and share
Their unbought pleasures with their fleecy care;
If on the sea light vessels stem the tide,
And o'er th' unbounded ocean fearless ride;
If the fresh bloom of vernal flowers enhance
The raptures of a Bacchanalian dance;
If the winged race, if lab'ring bees can sing,
How shall a Bard keep silence in the Spring!' pp. 5—7.

We do not approve of "The feathered race *sings*"—the noun should govern the verb in the plural number.

Another line ("If then the *naked trees new leaf'd* rejoice") resembles the famous couplet in Blackmore's Arthur;

"A painted *vest* prince Vortiger had on,
"Which from a *naked* Pict his grandsire *won*."

After this follow the same sentiments in Arabic and Persian, collected "from the Arabian and Persian authors and poets *passim*," with an English translation of each extract nearly

verbal, and notes to explain some of the difficult words in those extracts, by Mr. W. p. 8, &c. In these *imitations* we can see scarcely any manner of use; although some of the accompanying critical notes deserve the attention of the reader.

2. *The pedigree of an Arabian horse, hung about the neck of one bought in Egypt during the last campaign in that country, and once in possession of Colonel Ainslie.* p. 28. As this is remarkably curious, we shall transcribe Mr. W.'s translation.

'In the name of God, the merciful and compassionate, and of Seed Mohammed, agent of the high God, and of the companions of Mohammed, and of Jerusalem. Praised be the Lord, the omnipotent Creator.

'This is a high bred horse, and his colt's tooth is here in a bag about his neck, with his pedigree, and of undoubted authority, such as no Infidel can refuse to believe. He is the son of Rabhamy, out of the dam Lahadah, and equal in power to his sire; of the tribe of Zazhalah; he is finely moulded, and made for running like an ostrich; and great in his stroke and his cover. In the honors of relationship he reckons Zaluah, sire of Mahat, sire of Kallac, and the unique Alket, sire of Manasseh, sire of Alsheh, father of the race down to the famous horse, the sire of Lahalala; and to him be ever abundance of green meat, and corn, and water of life, as a reward from the tribe of Zazhalah for the fire of his cover: and may a thousand branches shade his carcase from the hyena of the tomb, from the howling wolf of the desert, and let the tribe of Zazhalah present him with a festival within an inclosure of walls; and let thousands assemble at the rising of the sun in troops hastily, where the tribe holds up, under a canopy of celestial signs within the walls, the saddle with the name and family of the possessor. Then let them strike the hands with a loud noise incessantly, and pray to God for immunity for the tribe of Zoab, the inspired tribe.' pp. 29, 30.

This is a new species of Idolatry, and proves that in Egypt even the religion of Mohammed is deplorably corrupted. Then follows this *Litany* for the tribe of Zoab, which is too curious to be omitted.

From

'Sorrow and demoniacal possession, and from pestilence,
May God grant immunity to this Tribe!

From

Cutting and scabby camels, and failure of provisions, and scarcity,
May God grant immunity to this Tribe!

From

Circumcision feasts, and most surely from the spittle of adultery,
May God grant immunity to this Tribe!

From

Perplexed congregations, and from the complaint in the spleen, and from the fiery dragon,
May God grant immunity to this Tribe!

From

Excessive love, and from Heyubnu Beyin, the unknown son of an unknown father,
May God grant immunity to this Tribe!

From

Sand hills, and treading out corn with the feet, from lameness at birth, and inflated skin,

May God grant immunity to this Tribe!

From

Prohibition and seclusion, from fascination, from elevation and depression,

May God grant immunity to this Tribe!

From

Cracks and fissures in the feet, from compulsive meetings in great numbers, from the spawn of nocturnal travellers, and soothsayers, who prophesy good for a purpose seasonably,

May God grant immunity to this Tribe!

From

The prickly and impenetrable coat of mail, and from the inconsiderate rider.

May the Most High secure this Tribe!'

3. *Verses of Dahhan al Baghdadi explained, and an extract from a MS. Bustani Scheich Sadi.* p. 43. These verses had been published before by M. D'Herbelot in French, to which Mr. H. A. Schultens in the Maestricht edition of the *Bibliotheque Orientale*, 1779, added the Arabic text. Mr. W. has given both here, with an English translation and notes. The lines themselves are of little worth; yet we must say that Mr. W.'s translation of them is more literal and exact than that of D'Herbelot.

4. *Particulars relative to the manners and language of the Arabians.* p. 49. The reader must not cherish very magnificent expectations from this comprehensive title; he will find it contain, however, some curious and instructive information. Mr. W. asserts, what Pococke, Hunt, Ockley, and Schultens have asserted before him, "that the study of the Arabic language is the true road to the understanding of the Hebrew; and so certain is this observation," says he, "that the learned Oriental world is now convinced no complete knowledge of the Scriptures can be obtained, without a familiar acquaintance with the Arabic prose and verse writers." However respectable the names may be, by which this opinion is sanctioned, we feel no reluctance in pronouncing it rash and unsupported. A man may perfectly understand the whole phraseology of the Hebrew bible, who knows not a letter of the Arabic alphabet; and though we readily grant that a knowledge of Arabic may be of considerable service in supplying several deficient *roots*, whose derivatives alone remain in the Hebrew bible, yet as to the general understanding of the Hebrew Scriptures, we assert in our turn, that a knowledge of Hellenistic Greek, and especially that of the version of the Septua-

gint, will avail more toward a thorough understanding of the sacred text, than all the Arabic in *Hariri* or the *Korán*. Of all the books in the Old Testament, the book of *Job* alone is that to which Arabic learning may be most successfully applied, from the number of Arabisms which it contains; yet even here it can do but little, as is pretty evident from the excessive labours of *Schultens* and *Chapelow* on this book, both eminent Arabic scholars and critics, who nevertheless, in the judgement not only of the *public*, but of those who are best qualified to form a correct opinion on the subject, have contributed little, very little, toward the elucidation of the difficulties which they found in this very ancient book.

A few remarks on the *Friday worship* of the Mohammedans, and the *decent manner* in which it is performed, on the use they make of the *new moon*, with *verses of an Arabic poet on a king who was playing at chess with his slave when the enemy was at his gates*, some *Arabic proverbs*, and the *description of a sword and sheath* from Abu'l Uila, conclude this section.

5. *Notes on some Arabic words in Vathek.* p. 95. These contain nothing very remarkable.

6. *An account of a Colossal Statue of Bronze, which was thrown down in the reign of Walid I. Khalif of the race of Ommiah in Egypt.* p. 99. This image named *Sheraheel*, was situated on a promontory at Alexandria, and was thrown down by the command of the Khalif, and coined into fulses, (فليس a small copper coin;) the eyes of it were found to be two precious stones of great value. The relater is Al Damiri, and the story is probably as authentic as one referred to p. 103; that, "The Christians under Charlemagne are said to have found in Spain, a golden idol or image of Mohammed *as high as a bird can fly*, which was framed by Mohammed himself from the purest metal, who by his knowledge in necromancy, had sealed up within it a legion of diabolical spirits. It held in its hand a prodigious club, and the Saracens had a prophetic tradition, that this club would fall from its hand in the year when a certain prince should be born in France."

7. *A conjectural criticism on Virgil and the Idumean Palms.* p. 105. The passage on which this criticism is founded, is the following:

> Primus ego in patriam mecum, modo vita supersit,
> Aonio rediens deducam vertice musas;
> Primus Idumæas referam tibi, Mantua, Palmas.
>
> Geor. Lib. III. v. 10.

Mr. W. thinks it very unlikely that *Idumæas* should be the original reading.

"We may observe," says he, "that the poet tells us *primus ego*, I will be the first if I survive my return to my native country, to bring the muses from the Aonian Mount; I will also be the first to bring to thee, O Mantua, palms from Idume, and I will erect a temple on the banks of the Mincius; Cæsar shall be the god, and I, the conqueror, in purple will exhibit the games on the banks of my native river; for which all Greece shall leave Alpheus and the shores of Molorchus."—"All this is very intelligible—if you except the sudden jump from the heights of Boetia over the Ægæan and the Mediterranean seas, to fetch Palms for the conquerors at the Mincian games."

Mr. W. therefore thinks that the original reading was, Primus ITHONÆAS referam tibi, Mantua, palmas.

"*Ithone* was a town in Bœotia, sacred to Minerva, whose temple stood on a plain before Coronæa, where the παμβοιώτια were celebrated, hinc illæ palmæ. Callimachus mentions the *Ithonian* games.

Ἦνθον Ἰτωνιάδος μιν Ἀθαναίας ἐς ἄεθλα.

We learn also from Statius, that *Ithone* was sacred to Minerva.

Ducit *Ithonæos* atque Alcumenæa Minervæ
Agmina. Theb. vii. 330.

And in another important passage, lib. ii. near the end,

Seu Pandionio v. 721.
Monte venis, sive Aonia devertis *Ithone*." p. 112.

All this is ingenious, but we think unnecessary. *Idumæas* or *Idymæas* is the reading of all the best MSS; nor have any of the ancient commentators suspected any corruption of the text in this place. *Idumea* was celebrated for its *palms*; Ithone was not. Were we to suppose that the Poet's words ought to be understood *literally*, then the emendation would come better recommended; but who can imagine that Virgil was to bring *palm branches* any more from Ithone, than from Idumea? Is it not the *honour* and *glory* alone, conferred on the victors, to which he alludes? and of which the palm was the emblem? In this manner the ancient commentators appear to have understood it: so SERVIUS, "Idumeas: palmas abundantes quales sunt, & quantæ apud Idumen civitatem Phœnicis; Luca. & Arbusto palmarum dives Idume."—And ASCENSIUS, "O Mantua, ego referam tibi i. ad te & ad honorem tuum primus palmas Idumeas; i. *gloriam et laudem* qualem habent palmis coronati quarum Idumeæ prestantissime habent: hoc est, primus merebor nobili palma coronatus in patriam meam redire."

8. *Arabic Proverbs and sayings, derivations from the Persian, and Persian Poetry.* In this Section there is a collection of *modern words derived from the East*, of which the following is a specimen.

"بابارى Barbari, papari, πιπερι pepper. We learn from Athenæus, p. 66, Lib. 2. Cap. 25. that μελι is the only Greek word that ends in I, πιπερι, κομμι & κωφι, are foreign terms.

پف A puff, or blast of wind. چراغرا پف کردن to blow out the candle, in Persian.

بالاخانه Balakhane, balcony, a gallery on the top of the house, an upper chamber, Persian.

لکاش Lecash, money, cash."

In p. 122, reference is made to an anecdote of Yacoub ben Leith, taken from the Negaristan of Ali ben Taifous Bustami, the substance of which is as follows: Sitting one day with a company of young men who were conversing on the elegance and pleasantness of different things, when it came to his turn to speak, he said,—The handsomest dress is a coat of mail, and the best covering for the head is a helmet; the pleasantest beverage is the blood of our enemies, the most agreeable shade is that of spears: the most delightful music is the neighing of the caparisoned war horse, and the most estimable companions are warriors and valiant heroes."

In the original account, a quartain of verses follows this; two only, which relate to this *blood drinking* business, Mr. W. has given, and on them he makes the following *curious* remark. (pp. 122, 123). "This is the Eastern edition of the Banquet of the Hall of Odin, where the heroes drank cerevisia out of *gold cups* made of the *skulls* of those they had conquered in war." Of the process by which *human skulls* can be manufactured into *golden cups*, we confess ourselves utterly ignorant. But perhaps one of Mr. Weston's intentions in this book, was to keep our Hibernian friends in countenance, whose best *bulls* can be readily matched with those of pure *English* origin.

That our readers may see the horribly ferocious spirit which actuated the literally *blood thirsty* Mohammedans in their earliest career, we shall insert the whole of the quartain referred to above: The verses are said to have been spoken by Ali, the son of Abi Taleb, who married Fatima the daughter of Mohammed, and was surnamed *Asad Allah, the Lion of God.*

السيف و الخنجر ريحايت
اف علي النرجس و الاس
شرابنا من دم اعدايتا
و کاسنا من جهجهة الراس

The sword and the hanger are (my) fragrant flowers:
Despicable in my judgement are the Narcissus and Myrtle.
Our wine is (made) from the blood of our enemies,
And our cups are (formed) out of their skulls.

We shall not soon forget the exclamation of a literary friend on reading these verses. "Bravo! *Lion of God*, true son of Apollyon!—Tisiphone herself cannot match this saying

The man whose ruthless soul was capable of framing it, bids fair to be *devil* when Satan dies!"

In the *original* of the last line of this peerless quartain (as quoted by Mr. W.) the reader will observe an error of the press, اكراس *pigeon houses*, for الراس *the skull.*

9. *On Cufic Coins.* p. 130. Mr. W. observes that the first mint for coining Arabic silver and copper money with Cufic Characters, was set up by the Khalif Abdalmalec at Damascus, in the year of the Hejra 76. (answering to A. D. 695.) Cufic coins from the year 76 to the year 100 are very scarce. Mr. W. observes that there is one at Stockholm, of the year 79, and in London those of the following years, 85, 87, 89, 90. Of these early coins it is probable there is no regular series in Europe.

10. *Remarks, Notes, &c. on Abulfeda's Egypt.* p. 133. The chief of these relates to the far famed Minaret, or Pharos of Alexandria, one of the "Seven wonders of the world," whose height according to Abulfeda, was 180 cubits. (360 feet). "It was built for the direction of the shipping to Alexandria, which is on a flat without any hill or rising ground to point out a course for the vessels. There was also in the Pharos, a mirror made of Chinese iron in which the ships from Constantinople, were seen entering the port in the night. In the time of the Khalif Walid son of Abdalmalec, this mirror was destroyed by the Nazarenes." (i. e. the Christians.)

We have been more circumstantial in our account of this little volume, than a mere consideration of its size could justify. But as its various contents appeared to us of considerable importance, we thought it proper to be thus particular in our remarks. Students in the oriental languages will find the work deserving of their attention; and will agree with us in thinking, from the specimen here given, that Mr. Weston is well qualified to take a much more useful and dignified range in this department of literature, than he has yet attempted.

Art. VII. *Hours of Idleness*, a Series of Poems, Original and Translated. By George Gordon, Lord Byron, a Minor. 8vo. pp. 190. Price 6s. bds. Longman and Co. 1807.

THE notice we take of this publication, regards the author rather than the book; the book is a collection of juvenile pieces, some of very moderate merit, and others of very questionable morality; but the author is a *nobleman!* It is natural that, as commoners, we should feel a solemn reverence for hereditary rank; and that as critics, we should hail the slightest indication of poetical talent that gleams from beneath a coro-

net. Powerfully as we are actuated by these sentiments, we shall not suffer this superior dignity, or these unnatural symptoms of intellect, to overwhelm us with astonishment; but duly estimating that authority which our hoary age and important functions intitle us to assume, and reflecting on the juvenility of this adventurous lord, we shall furnish him with a few admonitions which he is not very likely to hear from any other quarter.

A modest preface announces the 'ambition' of our 'Minor,' as the origin of this "first and last" appearance before the literary world; it is at least a more respectable motive to alledge, than the urgent request of friends, and a more plausible one than the hope of benefiting some individual, a purpose which these poems cannot, at any rate, be expected to accomplish. It is gratifying, however, to find him not insensible to public opinion; the desire of fame is nearly at an equal distance from the noblest virtues and the meanest vices; if it be a proof that he has not attained the magnanimity of a moral hero, it may also be deemed a pledge that he has not enslaved himself to sordid pursuits and grovelling sensuality. He has not yet discovered the way to true honour, but he evinces a disposition to seek it; and while we are endeavouring to render him some assistance, we shall be solaced with the consciousness of benevolent intention, if not with a very sanguine hope of success.

Any young man may write school exercises that shall escape censure; or he may be love-sick, and substantiate his reveries in rhyme; and at length may expose his weaknesses to the public. It is not by doing what every one else who is imprudent enough may do, that we should advise Lord Byron to solicit notoriety. He may indeed be a poet among lords, as he will be a lord among poets; but we are willing to think that he would not value himself on this adventitious distinction. Other noblemen, living and dead, have ventured to attract attention by publishing amatory verses, which happily escape from contempt, by sinking into obscurity. The only one of this class whose memory is not lost, or insulted, had ennobled by his penitence that title which he had dishonoured by his profligacy. We would not represent this publication, however, as consisting entirely of exceptionable pieces, or as destitute of merit. It exhibits considerable feeling and spirit, and a general facility of composition which few among the multitude of modern versifiers attain so early. But though several of the translations are strictly decorous, and many of the original poems refer to the harmless occupations and friendships of youth; yet the prominence which is given to voluptuous themes and visions, and the licentious manner in

which they are frequently celebrated, compel us to pronounce the volume itself unsuitable for any refined reader or well regulated family.

Lord Byron seems inclined to give up this "idle trade;" we applaud the resolution, and would encourage him to engage in pursuits that will not be wholly unproductive of honour to himself and advantage to society. If he would be truly illustrious, he must again desert the vulgar sphere of mediocrity, and the shackles of absurd custom,—but it must be for nobler purposes; let him step forward from the crowd among which his birth has cast him, to employ the respectable talents which he possesses for the public benefit, and to convert the notice which he has attracted, as a writer of verses, into esteem for his virtues as a man, and for his usefulness as a senator. But if he herds with the noble populace, he will be overlooked and forgotten with them; in the haunts of frivolous dissipation and the retirements of guilt, in the waste of time, and the degradation of riches, he cannot distinguish himself from the mob; he will be despised by his contemporaries, and unknown to posterity. Let him be a signal example, therefore, of sincerity, of fortitude, of patriotism; for there are no characters probably, which his young mind has learned more deeply to detest, than the hypocrite, the coward, and the traitor. Let him be boldly an infidel, or a serious Christian; if the Bible be true, let him acknowledge and obey it; if false, let him disown its authority, and make a manful effort to recover the world from so gross an imposture; among a throng of hypocritical unbelievers, let him resolve to wear no mask. This one resolution will instantaneously gratify his most anxious thirst for notoriety; whether he renounce, or embrace, the religion of his fathers, let him do it with fearless sincerity, and he will be generally known; he will be warmly admired,—on the one hand, by the dunce, the trifler, the blasphemer, and the libertine,—on the other, by the virtuous and the wise. If he has any of the courage that has been ascribed to noble blood, it needs not long remain undiscovered and inactive; to be upright, moral, humane, and religious, in spite of scoffs and ridicule, is the extreme test of intrepidity; and if he really merits admiration, he will be sure to incur reproach. If he affects the honours of patriotism, (without which a peerage is ignominious), let him obey the laws of his country, let him reverence her institutions, let him watch for her prosperity: a long and busy life might be employed, in ascertaining her interests, and vindicating her rights; in denouncing the tyrannical who oppress her citizens, the factious who disturb her peace, the plunderers who fatten on her wealth, and the venal who betray her liberties.

Many are the actions and situations of life, in which all these principles should excite our youthful peer to honourable singularity. There is much vice for him to discountenance, much injustice to redress, much misery to relieve, much virtue to encourage and succour. The most despicable of men may squander thousands at a gaming table, may expose himself as a walker, a boxer, and a sot, or attain a place in the Calendar of Newmarket; will Lord Byron disclaim all these dirty distinctions, and be known in the lists of Charity, to restore the dying, to reclaim the vicious, to impart health, comfort, and instruction to the destitute, that "the blessing of them who were ready to perish may come upon him?" It is nothing to defend an aggression, or revenge an insult, by murder; will Lord Byron have the courage to forgive an affront, or refuse a challenge? Will he demonstrate his superior and independent spirit, by refraining from any of the vices which the code of his country has prohibited, and the fashion of its nobility enjoins? Will he even respect the weekly institution which so many centuries have rendered venerable, which the greatest and wisest men have honoured, and which the constitution of Britain maintains as ingrafted into its being, and indispensable to its welfare? After this warning, there will be eyes enough upon Lord Byron, beside our own; and a voice within him will speak louder than a thousand public monitors.

We are astonished that this young man should so completely renounce all pretensions to justice and decency, as to stigmatize the most exemplary men in one of our Universities, by the term of "a Methodistic crew," and pretend to search their hearts, and discern "pride of spirit" in their "self-denial." We are not so much surprised at the paganism of the first couplet in the following extract, because it is very evident that Lord B. has not *yet* imbibed any tinge of Christian truth.

A FRAGMENT.

'When, to their airy hall, my fathers' voice
Shall call my spirit, joyful in their choice;
When, pois'd upon the gale, my form shall ride,
Or, dark in mist, descend the mountain's side;
Oh! may my shade behold no sculptur'd urns,
To mark the spot, where earth to earth returns:
No lengthen'd scroll of virtue and renown;
My epitaph shall be, my name alone:
If that with honour fail to crown my clay,
Oh! may no other fame my deeds repay;
That, only that, shall single out the spot,
By that remember'd, or with that forgot.' p 9.

1803.

Unless his "ambition" be a puerile dream, or grasps at no higher honours to discriminate him from the mass, than those of a rhymester, Lord Byron is here solemnly pledged to signalize himself. He is right enough in saying, "I have passed the Rubicon;" he cannot be quite forgotten, for he has written a book; it depends on his future life to be respected or contemned.

Art. VIII. *Sermons on Important Subjects;* by Matthew Galt, A. M. 8vo. pp. 412. Price 6s. Edinburgh, Ogle and Co.; London, Ogle. 1807.

NOTHING is more difficult, than to excel in what every one thinks easy. Hence it becomes peculiarly glorious; for the crowds who fail in the contest, augment the triumph of the victor. Where is this more conspicuous, than among the hosts of preachers who seek to become known by their printed sermons? To obtain celebrity by the living voice in the pulpit, is comparatively easy; the superior merits of a predecessor, when he has retired to the dwelling of silence, are remembered but indistinctly, even by the few friends who survive him, and the present speaker is heard alone, without a rival. But the preacher who aspires to the immortality which the press confers, should never forget that while it is easy to publish sermons, it is not only difficult to contend with the mighty dead whose discourses still live, but that every successful writer in this department, has increased the hazards and diminished the hopes of subsequent competitors. It is now a rare felicity to produce novelty of subject, or ingenuity of method, sufficient to captivate the public. How few can now hope for distinction, by sentiment more noble, or language more graceful, by the flash of conviction more luminous and piercing, or by the attraction of eloquence more fascinating, than our writers of sermons have already displayed! If it will console Mr. G. we can assure him, that the crowds who illustrate the truth of these remarks are so great, that the list would receive no perceptible increase by the addition of his name. For as we have no anathemas to fulminate against the heretical pravity of his creed, we can offer him our hearty condolence on his failure as a writer of sermons, and our assurance of sincere regret that principles so pure and evangelical, as those which he inculcates, should not always find more able advocates.

The following are the subjects of this volume.

'1, 2. The blessedness of an union with Christ. 3. The duty of confessing Christ. 4. On Watchfulness, and the use of Time. 5. The duty of searching the Scriptures. 6. The reasonableness of Christ's Commandments. 7. Regulation of the Affections. 8 The character and happiness of the Believer. 9. The Gospel compared with the Law,

10. The nature and effects of Envy. 11. On Christian Charity. 12. On Early Piety. 13. On keeping the Sabbath. 14. The ground of Christian Confidence. 15 On Christian Stedfastness. 16. The insufficiency of a mere Profession

As we suppose Mr. Galt would not put his worst sermon forward, we shall make our extract from the first in the volume, in order to give him a chance of obtaining admiration from some one of our readers. He is describing the person of whom the Apostle speaks, in Rom. viii. 9. "There is therefore now no condemnation to those who are in Christ Jesus:"

'The man, therefore, who can with propriety be said to be in Christ Jesus, is he, who renouncing all dependence on that imperfect obedience which in his present state of existence he is capable of rendering to the divine law, reposes his entire confidence on Him who is announced as the Lord his Righteousness, and strength. He is a man, who, sensible of the feebleness of his rational powers, and of their incapacity to discover the sublime truths of religion, even though exerted to the utmost, rejoices in that revelation of the divine perfections and will which hath been communicated to him by Jesus, his heavenly instructor, and humbly solicits the enlightening influence of the Spirit, to aid the researches of reason, and enable him to acquire a knowledge of that record which God hath given of his Son. He is a man, who having proper views of the justice, as well as mercy of the Supreme Being, feels the necessity of the propitiatory sacrifice which was offered by the great High Priest of his profession, in whom alone he is convinced he can possibly have redemption through his blood, even the forgiveness of sins, and a restoration to the favour of God, according to his free and unmerited grace. He is indeed a man who is actuated by the same spirit which regulated his blessed Saviour while he was an inhabitant of earth; who abideth in him, fully convinced, that as the branch cannot bear fruit of itself except it abide in the vine, no more can he bring forth the fruits of godliness, so as to obtain the acceptance of God, except he abideth in Christ, earnestly soliciting, and humbly depending upon his almighty aid.' pp. 6, 7, 8.

It is a real satisfaction to reflect, that if these sermons should fail to win the applause of the profound and cultivated believer, they may be serviceable to certain classes of Christians, and will probably do no harm: in a book-making age this is pretty high commendation.

Art. IX. *An Essay on the Elements, Accents, and Prosody, of the English Language:* intended to have been printed as an Introduction to Mr. Boucher's Supplement to Dr Johnson's Dictionary. By J. Odell, M. A. 8vo. pp. 212. Price 8s. 6d. Lackington. 1806.

(Concluded from pp. 131—135.*)*

THE conclusion of our comments on Mr. Odell's publication has been unfortunately delayed, by circumstances that it would be as useless to explain, as it was impossible to obviate.

The delay, however, is not of great importance, as the three discussions pursued in this ingenious Essay are sufficiently distinct from each other, to have been communicated to the world in different forms, or at distant periods. In his observations on the *Elements* of our language, Mr. Odell appears to have depended more on his own experiments and reflections, than on the labours of antecedent grammarians; on the subject of *Accents*, he has chiefly followed the steps of Mr. Steele, the author of '*Prosodia Rationalis.*'

The object of Mr. Steele's performance was to show, that the musical utterance of the Greeks and Romans, which it had been customary to represent as essentially different from any mode of pronunciation now in use, was preserved in the modulations of English speech, and was in fact inherent in all languages. The presumption was certainly very natural, that no radical difference could prevail in the elocution of two nations, in whose *organs* of speech there was no radical difference. Yet there have been many persons, among the zealots of classical learning, particularly Dr. Sheridan, and since his time Lord Monboddo, who would assert that there is nothing like the Greek and Latin accents in any modern language, that in English accents there is no change of tone, the voice being only louder on one syllable than another, and that the only distinction of the syllables was that of *stress*. It is surprising that such a notion should obtain currency: for every example of the negative and affirmative forms, and every expression of lively emotion affords proof, that the tone of one syllable is made to differ from another in the same word, according to the sentiment which the speaker intends to convey.

Mr. Steele however had recourse to an experiment, which it is very easy to repeat, for the purpose of rendering the variation of tone more perceptible to the ear; "With a finger on the fourth string of a violoncello, and a corresponding motion of the bow, he was able, by sliding the finger rapidly up and down the string, to imitate the *tones of speech*, in such a manner as not only to prove the fact, that we have accents grave, acute, and circumflex, but also to ascertain their perfect agreement with the Greek definitions and descriptions." The substance of these accounts, as derived chiefly from Dionysius, is, that

'An acute accent was indeed an elevation, and a grave accent a depression of the voice; but that in this elevation and depression, the tone of the voice was varied, not as in singing, by distinct intervals, but by a *continued* motion, gliding up and down in a kind of undulation, from a graver to a sharper, from a sharper to a graver tone. This motion of the voice was accordingly designated by a very appropriate term, τονος, as distinguished from διαστημα, the *interval* by which a sharper and a

graver sound, in music, are always separated; for in singing, the voice does not *glide*, but *leaps*, from tone to tone.—The tones of music and the tones of speech differ, in fact, just as the points or *lines* on a scale differ from the *spaces* of which those points or lines are the boundaries.'

Accent, according to this sense of the term, is the generic distinction between speech and song; it is essential to all articulate sounds that are not singing, and is consequently inherent in every language uttered by human organs. This distinction is important, and we think correct. Perhaps there is also another circumstance of diversity between singing and speech. The *limits* of an accent correspond to the *tones* of music, or according to Mr. O.'s illustration, the tones of music are the graduating *points* on a scale, those of speech are the *spaces* between those points. Now supposing the space of an accent not to be coincident with the simple intervals of music, and not to be determined by the notes which bound these intervals, we have then another difference between speech and song, which, though not generic, is very perceptible and characteristic. The limits of an accent vary by indefinitely small degrees, while the voice can scarcely discriminate the quarter-tone; it is only by accident that they happen to correspond with the simple intervals of the diatonic scale, or with any of the divisions of the gamut. The recitative therefore avoids the diatonic intervals, and affects the enharmonic, resembling speech (particularly that of Italy) in the intervals, though as generically distinct from it, as any other music. If recitative, or any kind of music, approaches to the nature of speech by *sliding*, it loses its essential character, and becomes intolerably harsh and displeasing.

Before we quit this part of the subject, it may be well to apply this principle in the general theory of speech, to a few other terms. What is called *monotony* in elocution, is either actually singing the same note, or else repeating the same very small accentual slides; for when very minute slides perfectly similar are repeated, they approach to the nature of a continued note, just as a slightly undulating line approaches to that of a right line. What is called *singing* in elocution, is commonly a recurrence of the same set of accents, at determinate periods of time, or particular parts of a sentence; it is sometimes an accentual *tune*, and sometimes strictly a musical one. What is usually called accent by musicians and grammarians, is properly *emphasis*, or stress; it refers to the *force* with which any tone, musical or accentual, is uttered; every syllable in speech is *accented*, i. e. pronounced with an accentual slide of the voice, but only one is usually *emphatical*, i. e. pronounced with greater force than the rest.

Hitherto we have pursued our speculations nearly in conformity with Mr. Steele's and Mr. Odell's views. But while we admit the correctness of this idea of accent, as an essential quality of all articulate speech, we are far from thinking they have proved this quality to be identical with the true Greek accent, of which the nature appears to us, notwithstanding all that has been written on the subject, very ill-defined and uncertain.

The accents in our language, and probably in all others, vary on the different words and syllables according to the nature of the subject. Unquestionably the Grecian speech must also have possessed the same property; otherwise, it must have had a *deficiency* unknown to any living language that we are acquainted with; it must have been completely destitute of sentimental expression, possessing no greater distinctness of significance than writing, and no other beauty than the cant of a parish-clerk. Yet the Greek τονοι, or accent marks, are immutably attached to particular syllables; they are not rhetorical, or expressive of sentiment, but grammatical, or discretive of meaning; whatever the τονοι were, they could not be similar to our mutable inflexions of voice. What were they? Mr. Odell seems to think they could not be *emphatical;* perhaps not, but several reasons might be suggested for thinking they were. All polysyllabic words required one acute or circumflex Greek accent; ours require one emphasis. The ancient accent was never placed farther back in any word, by the ancient Greeks, than the antepenult syllable; neither is our emphasis, except in a few cases where it resembles the practice of the modern Greeks. Their accent was invariably fixed upon a particular syllable of a word; so is our emphasis. But it was changed to another syllable in derivative words differing in length, or in similar words differing in sense; so is our emphasis precisely. Their circumflex accent was never placed on any short syllable, nor farther back than the penultima; our long syllables, (that is, our long vowels and diphthongs), are generally emphatic, and are pronounced with a circumflex, or rising and falling inflexion. The purpose, too, for which the Greek accent marks were invented, as well as the manner in which they are used, assimilates them to our emphasis-marks. They were adopted to facilitate the progress of foreigners in the pronunciation of Greek words; the invention is usually ascribed to Aristophanes of Byzantium, who was keeper of the Alexandrian library under Ptolemy Euergetes, in the third century B. C. Mr. Odell asks, very properly, why the accented, if it *was* the emphatic, syllable, should always be *acutely* accented; for this would exclude some of the most

beautiful and expressive inflexions, from the Greek elocution. This is one objection, and we wish there were none besides; but Mr. O.'s views of Prosody, which we shall soon explain, furnish another that is considerably stronger. If the Greek metres be regulated, as he thinks, by emphasis, and the accent be something emphatical, how comes the accented, i. e. emphatic syllable, in any instance, to be short, i. e. unemphatic? and yet two of these instances occur in the very first line of the Iliad.

It seems to us, after all, that, in one sense, Dr. Sheridan might be *right*; If we do not know what the accents were, we cannot be said to have them. We *have* accents of our own, notwithstanding his assertion; but they are *not* immutably fixed to certain syllables; the Greeks must have had variable accents like ours; but these could not be what they intended to designate by their τονοι. They have accurately described the nature of this variable accent, and yet seem to confine it invariably to a particular syllable. If the accent had been essentially connected with emphasis, as it was usually, we cannot account for an accent being found upon short and unemphatic syllables in Grecian poetry. These are the difficulties of the subject: a satisfactory and unembarrassed solution is, we apprehend, unattainable, unless indeed we could prevail on Mr. O. to study the subject a few weeks among the Maniots; we must remain therefore contented with vague speculations, and indifferent to the preservation of marks, of which the nature is so dubious, and the utility so slight.

We are obliged to Mr. Odell, however, for recalling into public notice, the important general principle which Mr. Steele had discovered to exist as a distinction of speech from singing, and which the inattention of scholars had suffered to remain so long undetected among the records of antiquity. Without being sanguine in our expectations of "transmitting to posterity the types of modern elocution, as accurately as we have received the musical compositions of Corelli," yet we are confident that much may be done by assiduous practice with Mr. Steele's plan of notation, to improve the theory, and the practice of elocution. He had made considerable proficiency himself in analysing and recording the sounds of speech, and could repeat a sentence with the accentual tones which he had committed to paper, as correctly as if it had been set to music. With a good ear, an acquaintance with music and propriety of elocution, and a habit of attention, it would be easy to rival his attainments. The *Prosodia Rationalis*, we should observe, is very scarce; it is well worth reprinting, unless Mr. Odell would undertake an original performance on the same principle, with certain

improvements in the plan that he would find desirable, for the accommodation of students.

In the third section of this Essay, Mr. Odell pursues his philosophical notion of the probable analogy between the dead and living languages, into another discussion of considerable difficulty, and attempts to prove that in the *Prosody* as well as in the accentual utterance, all languages are essentially the same. In both instances he has the same writers and hoary prejudices to oppose; and in both, we acknowledge his ingenuity more freely than his success.

The notion which Sheridan asserted so strenuously, that in English there is no difference between *accent* (meaning syllabic emphasis) and *quantity*, appears to us pre-eminently absurd. *Quantity* refers to the long or short time which different syllables respectively demand in pronunciation, and this accident of speech being essentially connected with the elementary sounds of the human organs, is undoubtedly inherent in every human language. The quantity of any syllable, according to Mr. Odell, depends wholly upon the vowel: he does not admit that any vowel can be made long by position, that is by the sequence of two consonants; if it be really lengthened, it is actually changed into a different vowel, and the word in which it stands is radically, and often ludicrously, distinct from the original one: this he illustrates by various examples, Greek and English, a number of which will readily occur to our readers. Objections and exceptions perhaps might be found to this unqualified proposition, that consonants do not affect the quantity of a syllable, unless the nature of the vowel be changed; the words *strength* or *wentst* have exactly the same vowel as *when*, yet they are perceptibly longer in pronunciation, and cannot take the short or unemphatic place in a verse. In many cases the double consonant following *might* be, in ancient prosody, a signal for dwelling, not on the vowel, but the consonant, and thus ημμεν might really be pronounced in the same time, yet not with the same vowel, as ημεν. But reserving a doubt on this unlimited application of the proposition, we still think with Mr. O. that, in most cases, the double consonant really affected the *emphasis*, rather than the *quantity*, however the former might be mistaken for the latter.

This sentiment is closely, but not essentially connected with Mr. O.'s main principle, that the ancient versification as well as the modern, depends on the *rhythm*, in which *emphasis* governs, and not primarily on the *metre*, or the combination of long and short *quantities*. Rhythm has been defined "the order of movement," and is observable not only in speech and song, but in the pulsations of an artery, the vibrations of a

pendulum, the march of a horse, the speed of a greyhound, the waving of a pine, or the undulations of a river, and indeed in every motion that is divided into intervals by a succession of perceptible changes or incidents. The rhythm in singing, is determined by the succession of emphatic notes at certain equal intervals which are *bars*; in poetry, by the succession of emphatic syllables at certain equal intervals which Mr. Steele calls *cadences*. These cadences are differently divided, according to the order in which the emphasis and remission occur; if there be an emphasis on every alternate equal syllable, the cadence is double, and the rhythm is said to be in common time; if there be an emphasis only on every third syllable, the cadence is triple, and the rhythm is said to be in triple time; into these all other varieties may be resolved, for all higher numbers consist of twos and threes. The emphasis in music has been, from very early ages, denoted by *raising* the foot, and the remission by *lowering* it; hence ἄρσις and θέσις have been the measures of the cadences, and in them, says Mr. Odell, quoting Aristides, the essence of rhythm consists. Having attempted, however briefly and inadequately, to supply the defect of regular explanation and definition in Mr. O.'s Essay, we shall now endeavour to display his opinion on the analogy between modern and classical prosody.

His principle may be stated in his own words:—"that *metre* is always subordinate to *rhythmus* *; and that the governing principle of rhythmus is universally *one and the same*, namely, "the pulsation of alternate emphasis and remission." Rhythm does not depend upon quantity, because unlettered nations, who are unaware of the lengths of their vowels, are sensible of its influence, and poetry was constructed long before it was scanned; Homer certainly did not write by dactyls and spondees. Rhythm does not depend upon quantity, because in those verses which consist wholly of long or short syllables, there can be nothing to indicate it; and even where the quantities are *not* all long, or all short, there is nothing in them from which the rhythm could be deduced without emphasis, for the same series of quantities may constitute several kinds of verse, in either mode of time, just as "the same series of notes may constitute either a march or a minuet."

In Greek and Latin metre, the long and short syllables were not so exactly proportioned in pronunciation as they were in theory; short, but emphatic syllables, were continually *accounted* long in position, when they could not be really

* "Rhythmus, Hephæstione teste, metro potentior." Bentley, de metris Terentianis.

lengthened without changing the vowel, and disturbing the sense; and short unemphatic syllables falling into the emphatic place of the verse, were rendered susceptible of emphasis by putting them in position. This is the delicate part of Mr. O.'s theory; we shall therefore quote his own words.

'Rhythmus was felt before syllables were measured, and it was always governed by the emphatic pulsations; but in every language it is natural to give an emphatic utterance to a long syllable rather than a short one, when the place of the syllabic emphasis is not otherwise determined. None but an emphatic syllable, except in particular cases, can occupy an emphatic place in the rhythmical pulsation. A long syllable, therefore, would occupy that place, to the exclusion of any *unemphatic* short one. But short syllables, in position, were, by that circumstance, rendered emphatic, or susceptible of emphasis, and therefore qualified for the same place. I say *emphatic*, or *susceptible* of emphasis; because, though none but an emphatic syllable could, in general, occupy an emphatic place, yet, as every rhythmical clause comprehended both emphasis and remission, it must happen, that when such a clause was filled, for instance, by a spondee, one only of the syllables in that foot would, in the common current of versification, be actually emphatic; yet the metrical system required both to be long, either by the natural quantity of the vowel or by position, that is, both to be alike *susceptible of emphasis*.

'That metrical system was formed by analysing songs already familiar to the public ear, in which *long* syllables and syllables *in position* were indiscriminately found in the emphatic places. It was therefore natural to assign to both similar places in the construction of their feet; and thus every syllable in position was accounted long, and was probably thought to be really long.' pp. 139, 140.

This is at least ingenious, if not convincing. Whether the short vowel preceding two consonants was thought to be actually longer in pronunciation because it was generally more difficult, or whether it was only accounted longer, in compliance with a metrical theory formed by the ancient critics, it is evident that position obtained a degree of attention in their prosody, which it does not in ours. To this rule, the classical versification owes a peculiar melody and ease, which are unknown to a system that takes no account of quantity in any unemphatic syllable. This beauty, perhaps, was the effect of refinement; the earliest Latin poets, a few fragments of whose writings have descended to us, appear to have paid no more attention than an English poet would, to the double consonant following a short vowel. In our own language, indeed, a refinement somewhat similar, required by the ear, if not by any prosodial canon, appears to be prevailing: those short syllables, which are the most difficult of utterance on account of the sequent consonants, are seldom admitted now into the short or unemphatic place in English verse.

Many syllables immutably short in their nature, are to be found in ancient verse, where the system requires them to be long. In these cases, Mr. O. supposes that a slight pause supplied the defect, and provided for that isochronism of the feet, which is essential to poetical rhythm. The same, or some equivalent supplement, must have been necessary, as he remarks, in the first foot of a Sapphic verse, which is one fourth shorter than the other feet. On this subject he throws together several just observations, in his usual careless manner. We are sorry indeed that the general manner of this discussion is so very loose and desultory; a methodical plan might have made his reasoning, in several instances, appear more conclusive, and would have discovered to him the necessity of strengthening some other parts, or else frankly stating their weakness. His leading principle, notwithstanding, is plausible in itself, and is ingeniously supported; we cannot enter more fully into its difficulties, but recommend the investigation to the notice of scholars in general. Mr. O. has with much skill introduced several of the Greek metres into English versification; the difficulty of which he properly represents as consisting, in the want of *terminations* by which the relation of particular words would be so ascertained, as to admit of unrestrained transposition without obscuring the sense. The beauty and the celebrity of Sappho's ode ως Κοφην, induce us to give Mr. O.'s version of it, which is the first specimen of Sapphic metre, in our language, that has much claim to the title.

Φαινεται μοι κηνος ισος θεοισιν, κ. τ. λ.

'Gods above might envy the fond adorer,
Him who near thee sits, in a silent rapture,
Thus to hear thee tenderly speak, and see thee
Tenderly smiling.
Ah! to *me* how fatal sight! I feel it
Strike my tortur'd soul with a wild amazement;
Fear distracts my heart, and alas! my voice no
Longer obeys me.
But my tongue, too, lies in a torpid silence:
Through my frame diffus'd is a glowing fever;
Dimness clouds my sight, and a hollow murmur
Rings in my hearing.
All my limbs o'erspread with a cold effusion,
Trembling all, and pale as the faded herbage,
Scarce alive I seem, and the hand of death is
Surely upon me.'

The Horatian metre is thus expressed;

"Justum et tenacem propositi virum, &c."

'No civic ardor, madly tumultuous,
No frowning Tyrant, fierce and implacable,
Can shake the just man's righteous purpose,
Firmly to hold an approving conscience.' p. 180.

We shall add specimens of another lyric metre, and of the hexameter.

"*Quis multa gracilis, &c.*

"What unfortunate youth, sprinkled with essences,
Calls thee now to the grot? Whom to infatuate
Art thou, Pyrrha, so neatly
Dress'd with negligent elegance?" &c. p. 182.

Εζετ' επειτ' απανευθε νεων κ. τ. λ.

'Seated apart from the ships, he now gives flight to an arrow;
Awful and loud resounds the twang of the tremulous bowstring.
First their mules and hounds were alone the sport of his vengeance;
Now at the Greeks themselves he draws a shaft of destruction.
Shoots—and piles funereal fill the gleaming Horizon.' p. 186.

Many of the classical metres, we are confident, might be successfully cultivated as varieties of English verse; it is scarcely necessary to say, that some of our popular metres are precisely similar to the Greek and Latin. The very beautiful ode of Cowper, "The *Negro's Complaint*," is in the trochaic rhythm of Sophocles and Euripides.

On the whole, this is an interesting and ingenious book; but immethodical in its plan, and sometimes loose in its reasoning. We should be glad to see Mr. O. produce a work on the three subjects, more truly didactic, exclusively referring to the English tongue, unembarrassed with controversy and hasty speculation, and much more correctly printed.

Art. X. *Sir John Froissart's Chronicles of England, France, Spain, and the adjoining Countries;* translated by Thomas Johnes.

(*Concluded from p.* 761.)

A Familiar acquaintance with correct principles of morals is no where more requisite, or less usual, than in historical disquisitions. The physical sciences, and many of the departments of literature, are of inferior rank; their relation to the well-being of man is only remote and mediate; they do not rise to the dignity of direct and proximate connection with religious and metaphysical truth. To ascertain the properties of a triangle, the constituents of an ore, or the magnitude of a planet, to decide on the accuracy of a description, or the purity of a phrase, might be the employment of a being unconnected with society, unacquainted with any rights or obligations, heedless of every other being, and ignorant of futurity; but history is an element of the science

of man, it is a register of moral experiments, of which no theory can furnish a precise and consistent solution, that is not founded on the maxims and discoveries of revelation. Yet in this science every man must be a student; for his nature and his felicity are connected with it. To him it is not a sterile and uninteresting speculation; he is on a sea, where he must navigate aright, or be cast away; he is in a strange and lonely island, where he must select the wholesome from the poisonous fruit, or starve. There are many labyrinths where he may stray unanxiously for a while, secure that he cannot be far wrong, or much in danger; but in the wilderness of life, if he trusts to his own unassisted sagacity, or is misled by designing and incompetent guides, he is not only involved in perplexity but exposed to peril: he may be encountered by a succession of distresses, pierced through with many sorrows, and at last precipitated into ruin. It is a melancholy glance that we cast sometimes at the historical department in our library: there it is that every mistake which has been signalized by a disaster, every ruinous gratification whose nature has been detected by a fatal trial, every course which has been pursued till it ended in destruction, should be carefully and unequivocally described. But the voice of heaven, and the experience of ages, have been alike misapplied or disregarded; surveys have been made, and misfortunes bewailed, to little purpose; our historians have put bitter for sweet, and good for evil; some have recorded single truths, but neglected to generalize; others have constructed theories, but perverted facts or sophisticated reasoning. We have often wished that there was a single compendium of English history, which deduced lessons of morals, and indeed of politics, so justly from this valuable series of events, that we could intrust our children and friends to its tuition without any preliminary caution, without scruples of conscience, or feelings of anxiety.

Much as we desire to see the testimonies and speculations of history examined and pursued on authentic moral principles, this certainly is no place for the undertaking. In the preceding part of this critique, we yielded to an impulse of patriotism, rather than to a sense of critical propriety, while devoting so much attention to the military history of Froissart, and comparing the relations of England and France in the 14th and 19th centuries respectively. To pursue a similar plan through the various topics of this voluminous work, might confer on the article indeed a peculiar interest and value, but would inevitably swell it to an exorbitant magnitude. We shall nearly confine ourselves therefore to the proper functions of our office, develope the character of the writer,

display the nature of the work, and estimate the merits of the present editor and translator.

The titles of this historian and poet, (for in that day every man who could write at all, could write verses,) are fixed by himself in one of his exordiums; subsequently to which, however, he obtained the cure of Lestines.

'"At the request, wish, and pleasure, of that most high and noble prince, my very dear lord and patron Guy de Chatillon, count de Blois, lord of Avesne, of Chimay, of Beaumont, of Schonoven, of Gouda; I John Froissart, priest, chaplain to my very dear lord above named, and at this time treasurer and canon of Chimay, and of Lille in Flanders, am again awakened, and entered into my workshop, to labour and work at the grand and noble matters, &c."' Vol. I. p. viii.

The style of *knighthood* was probably a posthumous honour, conferred upon him by the pen of some copyist; for the omission of this title by Froissart himself, cannot fairly be ascribed to contempt of rank, or a culpable excess of modesty in the estimation of his own importance. He was born at Valenciennes, about the year 1337; in early life he seems to have exhibited that susceptibility and liveliness of feeling, that gaiety of manners and aversion to serious and stationary pursuits, which eminently qualified him for a courtier, and which the peculiarities of the age were adapted to cherish. His popularity and his pleasures were by no means obstructed by any rigid and uncourtly notions of morality; even his clerical office opposed no impediment to his indulgence in the prevailing gallantries and excesses, or at least was silenced by the solicitation of appetite, and the spirit of fashionable conformity; the obligations which he discharged at his benefices, so far as we find them on record, consisted of debts to the tavern-keepers; finally, he appears to have known and respected the fictions of classical poetry somewhat more than the doctrines or narratives of scripture. We intreat the reader not to suppose, that we are now drawing parallels between the age of superstition and the age of infidelity.

Froissart was well qualified for a dealer in stories, an employment in which a good portion of his life must have been consumed. His ears and his tongue were habitually prurient; an anecdote would not easily be too wonderful or too trivial for him to hear and tell; he heard all, repeated all, and nearly recorded all, that was current in the conversations of the day; and this he appears to have done with the pleasure of a gossip, and the fidelity of a gazette. The exuberance of his fancy must have been exhausted in romances, and the colouring of his passions on ditties and virelays; for there is very little of either, we think, in his serious nar-

ratives, the character of which for veracity is well established, both from general report and internal evidence. With all his frankness, however, Froissart was the secret and faithful agent for his patrons, on several political commissions of weight and delicacy.

His way of life afforded every gratification to his inquisitive and loquacious propensities. He was usually in the service or retinue of sovereigns and feudal chiefs; he was a constant appendage to important spectacles and ceremonies, and that tournament or coronation must have been distant indeed, which he would not contrive to honour with his attendance. Much of his time was employed in travelling, and for a considerable period he was engaged in visiting different parts of Europe at the expense of Philippa of Hainault. He was particularly distinguished by this generous and spirited queen, of whose character we shall form a high opinion, if we take it from a comparison of her heroism at Nevil's Cross, with her compassion at Calais. As her countryman, and the dependant of her kinsman, Robert de Namur, as a writer of amatory poetry and romance, and as probably the most amusing companion of his time, she employed him in the capacity of secretary, or clerk of the chamber, enriched him with her bounty, and sympathized in his unrequited attachments. He was well received at the English court, long after the death of his patroness. He was also entertained very much to his satisfaction at Orthes, the residence of the famous Gaston, Count de Foix, surnamed Phœbus on account of his great beauty, and celebrated for the splendour of his personal character, and the magnificence of his establishment. Froissart was perfectly captivated with this noble Count, and the pomp that surrounded him; we shall insert his portrait of both, as a fine specimen of his manner, and a vivid picture of the age.

'Count Gaston Phœbus de Foix, of whom I am now speaking, was at that time fifty-nine years old; and I must say, that although I have seen very many knights, kings, princes and others, I have never seen any so handsome, either in the form of his limbs and shape, or in countenance, which was fair and ruddy, with grey and amorous eyes, that gave delight whenever he chose to express affection. He was so perfectly formed one could not praise him too much. He loved earnestly the things he ought to love, and hated those which it was becoming him so to hate. He was a prudent knight, full of enterprise and of wisdom. He had never any men of abandoned character with him, reigned prudently, and was constant in his devotions. There were regular nocturnals from the psalter, prayers from the rituals to the virgin, to the Holy Ghost, and from the burial service. He had every day distributed as alms, at his gate, five florins in small coin, to all comers. He was liberal and courteous in his gifts; and well knew how

to take when it was proper, and to give back where he had confidence. He mightily loved dogs above all other animals; and during the summer and winter amused himself much with hunting. He never liked any foolish works nor ridiculous extravagancies; and would know every month the amount of his expenditure. He chose from his own subjects twelve of the most able to receive and administer his finances: two of them had the management for two months, when they were changed for two others; and from them he selected one as comptroller, in whom he placed his greatest confidence, and to whom all the others rendered their accounts. This comptroller accounted by rolls or written books, which were laid before the count. He had certain coffers in his apartment, from whence he took money to give to different knights, squires or gentlemen, when they came to wait on him; for none ever left him without a gift; and these sums he continually increased, in order to be prepared for any event that might happen. He was easy of access to all, and entered very freely into discourse, though laconic in his advice and in his answers. He employed four secretaries to write and copy his letters; and these secretaries were obliged to be in readiness the moment he came out from his closet. He called them neither John, Walter, nor William, but his good-for-nothings, to whom he gave his letters after he had read them, either to copy, or to do any thing else he might command.

'In such manner did the count de Foix live. When he quitted his chamber at midnight, for supper, twelve servants bore each a large lighted torch before him, which were placed near his table, and gave a brilliant light to the apartment. The hall was full of knights and squires; and there were plenty of tables laid out for any person who chose to sup. No one spoke to him at his table, unless he first began a conversation. He commonly ate heartily of poultry, but only the wings and thighs; for in the day-time, he neither ate nor drank much. He had great pleasure in hearing minstrels, as he himself was a proficient in the science, and made his secretaries sing songs, ballads and roundelays. He remained at table about two hours; and was pleased when fanciful dishes were served up to him, which having seen, he immediately sent them to the tables of his knights and squires.

'In short, every thing considered, though I had before been in several courts of kings, dukes, princes, counts, and noble ladies, I was never at one which pleased me more, nor was I ever more delighted with feats of arms, than at this of the count de Foix. There were knights and squires to be seen in every chamber, hall and court, going backwards and forwards, and conversing on arms and amours. Every thing honourable was there to be found. All intelligence from distant countries was there to be learnt; for the gallantry of the count had brought visitors from all parts of the world. It was there I was informed of the greater part of those events which had happened in Spain, Portugal, Arragon, Navarre, England, Scotland, and on the borders of Languedoc; for I saw, during my residence, knights and squires arrive from every nation. I therefore made inquiries from them, or from the count himself, who cheerfully conversed with me.' pp. 193—196.

The journeys of Froissart were often turned to very good account; he was always solicitous to obtain, as a companion, some intelligent knight, who had been present at places and adventures with which he was not sufficiently acquainted himself; from these travelling conversations, which he relates with verbal minuteness, he sometimes derived important information. He took pains to compare accounts from different quarters, and establish his narrations on the best authorities; the result which at the time he deemed authentic he honestly reports, and on many occasions frankly corrects from better information. It was his constant practice to write down, before he slept, the intelligence he had acquired during the day; a portion of invaluable time was thus redeemed from dissipation, and a great variety of facts from total oblivion. His life was in a great measure rambling and busy; but it was long, and a considerable part of it was spent in a state of seclusion, that enabled him to select and arrange his materials into that semblance of order which is preserved in his chronicles. The time of his death is not certainly known; it seems likely to have happened at his own chapter, and when he was about seventy years old.

Froissart undertook his history soon after the battle of Poictiers, in 1356, before he was twenty years old; but it embraces a previous period of thirty years. For the events of this period, he had recourse to "the true chronicles formerly written by that reverend, wise, and discreet man, John le Bel, canon of St. Lambert's, at Liege;" who was a friend and privy-counsellor of John, Count de Hainault. He was satisfied of the intelligence and veracity of this respectable chronicler; but took great pains, nevertheless, to verify his narrations, by constantly "requesting accounts of battles and adventures," from the knights and noblemen who had been personally present. The events of this period are related in a manner far more succinct and orderly, than the subsequent transactions which he details from his own observation: he is first a historian, and then a teller of stories.

The most pleasing portions of this work are the valorous feats and individual adventures, the detached anecdotes and conversations, and a few perhaps of the numerous ceremonies which it describes. To counteract the amusing effect of these details, there is a great deal of tedious trifling, abundance of repetition, much expletive truism, and a gross disregard of unity and chronological order. The biographies which are scattered through the work, afford some very beautiful views of character, and suggest a variety of reflections, in which we must not venture to indulge. The Black Prince, Sir Walter Manny, Sir John Chandos, the

Count de Foix, the Countess de Montfort, and many other celebrated personages, are painted before us with a spirit and accuracy which give them a distinct individuality of character, and render them severally familiar to us. This is not the only point of coincidence between the first of epic poems, and the Chronicles of Froissart. The age of fable was restored in the age of chivalry; the warriors of Grecian story were known above twenty centuries after, as so many *knights*, and were naturalized in the Western Romance; many of the exploits, also, which fiction had ascribed to their gallantry, were imitated and realized by the enthusiasm of knight-errants. These extravagancies had nearly subsided in the time of Froissart; but the spirit of valorous atchievement was left, and the subdivision of power in the hands of petty sovereigns afforded perpetual opportunity for the feats of adventurous and personal warfare. These volumes abound with surprises, ambuscades, stratagems, challenges, and single combats; in the customary weapons of war, and also in the more unusual of the two ages, are remarkably similar: the spear, the sword, and the panoply, of warriors in general, and the two-ell sword of one athletic chief, (iv. 352) or the leaden mace of another, (iv. 241) remind us continually of the fields of Troy, or the coasts of Italy. In the usages of war, we may also perceive the likeness; here was the same anxiety for the capture of prisoners, whose ransom should enrich the conqueror, the same hasty despoiling of armour from a fallen chief, the same contention for the body of the slain, and the same gratification of personal animosity between the hostile leaders.

There is a splendour in this turbulent heroism, which illuminates these dark and distant ages, like the blaze of a conflagration in the hemisphere of night, and captivates the mind with sensations of sublimity. Let us never forget however to deplore it, as involving the destruction of property, the excesses of unbridled depravity, the loss of life. In the consideration, also, of peaceable times, we should contemplate the brevity and precariousness of that peace, the degradation of the commonalty, the general poverty and destitution, the violent and summary administration of law, and the frequency of sanguinary conflicts. This execrable passion for duelling, indeed, and the diabolical fury that was cherished against Infidels, had scarcely an example among Pagans; they were hideous features in the profession of that faith exclusively, which inculcates, "*love your enemies.*" But the very ingredient which should have converted the whole character of Christendom into something infinitely different from ancient Heathenism, was so corrupted by a combination of artful priests and tyrannical princes, that instead of preventing the slightest similarity of

disposition and manners, it actually served to perfect and identify the resemblance. Christianity was completely heathenised; the champions of the cross were polytheists and idolaters; they had their temples, their altars, their pontifex maximus, their flamens, their sacrifices, their prodigies, their notions of sacrilege, their deification of eminent men, and their consecration of spoils or treasures to a favourite divinity.

To prove, however, that nothing could be so vile, as the utter corruption of Christianity, its professors were more ferocious than heathens; *they* had wars of extermination for a difference of creed; *their* BISHOPS were found in arms as warlike crusaders and feudal chiefs. The Black Prince was a sort of "pius Æneas;" but even he could witness the horrible sack of Limoges, could listen to the shrieks of the dying, whose sex, or occupation, or age, or infancy should have protected them; and at length put a stop to the carnage, in compliment to the adroitness of a few Knights, that were defending themselves to the last against a crowd of assailants. The only son of the Count de Foix, a youth of great promise, had, through the treacherous contrivance of a relation, fallen under the suspicion of a design to poison his father; this father attempted more than once to murder him with his knife before the whole court, threw him into a dungeon without instituting any inquiry, or hearing any explanation, and at length, through a concurrence of rage and accident, stabbed him fatally in the throat with his own hand.

'The count was enraged, and, without saying a word, left his apartment and went to the prison of his son. In an evil hour, he had in his hand a knife, with which he had been pairing and cleaning his nails, he held it by the blade so closely that scarcely the thickness of a groat appeared of the point, when, pushing aside the tapestry that covered the entrance of the prison, through ill luck, he hit his son on a vein of his throat, as he uttered, 'Ha, traitor, why dost not thou eat?' and instantly left the room, without saying or doing any thing more. The youth was much frightened at his father's arrival, and withal exceedingly weak from fasting. The point of the knife, small as it was, cut a vein, which as soon as he felt he turned himself on one side and died.' pp. 205, 206.

He also tortured and murdered fifteen of the young man's squires, for not knowing any thing of the affair. The same chief, on a certain occasion invited Sir Peter Arnaut de Béarn, who held the Castle of Lourde under the king of England, to visit him at Orthes; after treating the Knight amicably for two days, he required him to surrender this castle.

'The knight was thunderstruck on hearing this speech, and thought awhile what answer to make; for he perceived the count had spoken in

a determined manner. Having fully considered, he said, 'My lord, in truth I owe you faith and homage, for I am a poor knight of your blood and country; but, as for the castle of Lourde, I will never surrender it to you. You have sent for me, and you may therefore do with me as you please. I hold the castle of Lourde from the king of England, who has placed me there; and to no other person but to him will I ever surrender it.'

'The count de Foix, on hearing this answer, was exceedingly wroth, and said; as he drew his dagger, 'Ho, ho! dost thou then say no? By this head, thou hast not said it for nothing.' And, as he uttered these words, he struck him foully with the dagger, so that he wounded him severely in five places, and none of the barons or knights dared to interfere. The knight replied, 'Ha, ha, my lord, this is not gentle treatment: you have sent for me hither, and are murdering me.' Having received these five strokes from the dagger, the count ordered him to be cast into the dungeon, which was done; and there he died, for he was ill cured of his wounds.'

'Ha, holy Mary,' said I to the knight, 'was not this a great act of cruelty?' 'Whatever it was,' replied he, 'so it happened, and ill betide him who angers the count, for then he pardons none.' pp. 176, 177.

This is the man whom Froissart describes as "*perfect* in body and mind."

The superstitions of these *soi-disant* Christians were even grosser than those which prevailed among the Pagans. Transubstantiation was the spell of unlimited credulity; the infallibility of the Pope was an omnipotent wand: and as if still there was something wanting to gratify the appetite for the marvellous, the legendary miracles of Holy Church were augmented with the fictions of oriental magic. A good collection of wonders may be found in Froissart; one of the wildest is, his implicit credence in the tale of Acteon, who he tells us was "a handsome and accomplished *knight*;" this transformation he relates most solemnly, as giving probability to a similar story in his own time. There was also a bigotry, and a hatred to novel truth, among these Christians, which is scarcely to be paralleled. After giving some account of one Friar John, (whose ignorance indeed must have been extreme, if he really said St. Silvester was "the first Pope who succeeded St. Peter,") our Chronicler observes,

'Thus spoke friar John to the cardinals, who were much astonished threat, and would willingly have put him to death, but they could not find out any just cause for it. They suffered him to live, but confined him a close prisoner; for he proposed such deep questions, and examined so closely the Scriptures, that he might perhaps, had he been at liberty, have led the world astray.' p. 356.

How can we be grateful enough to God, for the glorious Reformation, for the scriptures in vernacular tongues, for the invention of printing!—how strenuous enough for the right

of private judgement, for the liberty of the press, for the diffusion of knowledge, for the annihilation of moral and intellectual bondage!

We cannot bring this article to a termination, without expressing our high respect for Mr. Johnes's character, ahd for his honourable labours; he would deserve this respect, even if the pursuits most common among his equals were not contemptible.

The old translation of Froissart, executed by Lord Berners under the auspices of Henry VIII., was too scarce to be found in many collections, and too uncouth to engage the attention of many readers. Mr. Johnes has been well employed in providing these Chronicles with a dress so respectable, as to ensure their admittance into every considerable library, and every superior literary club. He has bestowed no little labour on this publication; his diligence in the collation of MS. and printed copies, has been rewarded by the discovery of several supplemental fragments never printed before, and by frequent restorations of the text, or corrections in names, dates, and numerical details. As a translator also, he is intitled to commendation; his version, generally, is easy and unembarrassed, yet faithful to the sense. To the desire of being fluent and elegant, he has too often surrendered a portion of the original spirit and character that might have been preserved; but it is scarcely worth while to specify the expressions that we consider as less properly rendered.

The work is illustrated with a number of plates, which are collected together in a quarto form; they are engraved from illuminations on the splendid MS. copies which Mr. Johnes possesses, and are interesting to artists and antiquaries, though of slight intrinsic value.

Prefixed to Vol. I. we find a Memoir of Froissart, by M. de St. Palaye from the Memoires de l' Academie; an Essay on his works, and a Critique on his history, by the same writer, together with some anonymous strictures on his poetry, from the Memoires de l' Academie. Versions of some of the poetry have been furnished by the Rev. H. Boyd. We shall fill up this page with one of the originals.

Rondel.

'Reviens, amy; trop longue est ta demeure:
Elle me fait avoir peine et douleur,
Mon esprit te demande à toute heure,
Reviens, amy; trop longue est ta demeure.
Car il n'est nul, fors toi, qui me sequeure,
Ne secoura, puisques à ton retour.
Reviens, amy; trop longue est ta demeure:
Elle me fait avoir peine et douleur.'

Art. XI. *Sermons*, by David Brichan, D. D. Minister of the Scots Church, Artillery-street. 8vo. pp. 433. Price Williams and Co. 1807.

HAZARDOUS and unfashionable as it is, for a critical work, to commend any contemporary publication, especially to anticipate the public decision, and involve its own reputation in the fate of a candidate, we shall frankly introduce this performance to the world as deserving its favour, and assign it, without hesitation, to a high class among the sermons of our language. Dr. Brichan represents himself as "not an elder, in years;" and we shall have occasion to specify several faults in the volume which it is natural to expect, and easy to excuse, in a preacher whose "ministry" has been "short." With the reservation of these strictures, we confidently recommend his work to the higher ranks of serious Christians, and especially to the young. The elevation of his style is supported by a closeness, maturity, and dignity of sentiment, that we have not often witnessed, except in a preacher of solid age and long experience. Neither the language nor the thought is degraded to the servility and feebleness of custom, while the doctrine of scripture is faithfully asserted or constantly implied, and its phraseology is ingeniously cited or elegantly interwoven. In the ornament of his compositions, Dr. B. has generally conformed to the suggestions of correct taste; his rhetoric is apparently the effervescence of feeling, not the product of studious and deliberate fancy; he often seizes embellishment, but seldom seeks it. The fervour of sentiment, with which he appears to be impelled, is the essential constituent of true eloquence; it combines the painter and the logician into the orator; the first may amuse, the second may convince, but it is the last that excites and electrifies.

Another quality in which Dr. B. has excelled most of his contemporaries, is the harmony of his composition. Few of our religious writers have turned their periods so gracefully; and we are consequently the more sorry that Dr. Brichan's attention to this point has been so often relaxed or unsuccessful. From the degree, however, in which these merits prevail, and the interest we have felt ourselves in perusing the volume, we trust that it will become a favourite with the most enlightened of our serious youth; and we sincerely hope that the genuine scriptural sentiment with which it abounds, may obtain admission to the gayest young person that ever reads a sermon, by the attractions of the form under which it is exhibited.

There are fourteen sermons in the volume:

I. On the miraculous propagation of the Gospel, Acts xix. 20. II. On the attention of Jesus to Infants, Mark x. 13—61. III. On

the enticement of Sinners, Prov. i. 10. IV. On the exclusion of pain from the heaven of the Faithful, Rev. vii. 16. V, VI, VII. On a future Judgment, Acts xvii. 31. VIII. On the inconsistency of presumption with the uncertainty of events, and the acknowledgment of Providence, (Fast-day) 1 Kings, xx. 2. IX. On Prayer, Dan. vi. 10. X. Exposition of the 23d Psalm. XI. On the Conversion of St. Paul, 1 Cor. xv. 8. XII. On the improvement of Time, Ps. xc. 12. XIII. On the resolution to serve the Lord, Joshua, xxiv. 15. XIV. On the delay of Punishment, Eccl. viii. 11.

The first sermon will furnish us with an instance of that fair and acute reasoning, which should not be so rare as it is in the pulpit. We have marked a sentence in italics, which is full of important meaning, but is so compressed or involved, as to lose its perspicuity.

'3. The rapidity with which any religious system is propagated then only becomes a proof of its divinity, when nothing is found in nature to solve the appearance. Then, and then only, must we have recourse to the finger of God. The religion of the prophet of Arabia, was indebted to the power of the sword, and an artful accommodation to the temperament of a licentious people. *The means of its extension were opposed to the progress of the Gospel.*

'The conclusion, from the inadequacy of natural causes, to the immediate interposition of Deity, may not indeed be strictly logical. What transcends the influence of the known existing energies of nature, in the material, and the moral world, must be ascribed to a supernatural power, but does not necessarily refer us to the great Fountain of all Power. The analogy of animated and rational existence, leads us to conceive endless *variety* and gradations of being, that occupy the intermediate space between man and his Creator. The opinion is sanctioned by the discoveries of revelation. Our limited faculties cannot ascertain the measure of power committed to these superior orders of intelligence, nor can pretend to determine the sphere of their operation; and Scripture teaches us the interference of evil spirits in the concerns of mankind. But the nature and tendency of our religion to purify and exalt the human character, to combine the glory of God with the salvation of man, secure us from any misapplication of these doctrines. Through a chain of causes, however lengthened by imagination, we arrive ultimately at the great original cause of all. Our Saviour's reasoning applies, Will Satan counteract the interests of his own kingdom? The infidels of the present day are not disposed to incur the ridicule of ascribing the external evidence of Christianity, to the influence of the prince of devils, or the power of magic. Convince them that miracles really accompanied the preaching of the Gospel, and that a supernatural energy assisted its propagation; convince them, that the principles we have laid down are applicable to its progress; and that reverence, (which) they in general profess for its moral tendency, will compel them to *join issue* with us in the conclusion, that the work was indeed of God.' pp. 9—11.

The phrase "*join issue*," we believe, is not uncommon in the Scotish pulpit, in the sense of *agreeing*; but in the Eng-

lish courts of law, it has a technical sense, completely opposite; it means *agreeing to differ*, or positively denying an assertion, and agreeing to put the whole difference at issue on the determination of this assertion by a jury.

The second sermon was preached on a very interesting occasion, "the baptism of the author's first child;" it is founded on the expression of our Saviour, "*Suffer little children to come unto me, &c.*"

'It is a passage which a believing parent reads with a full heart. It endears to him the religion he professes, while he is led to regard it as securing, with his own, the salvation of those who make part of himself, and disclosing a common heaven, and an inseparable society, when the connexions of life are dissolved, and all its troubles and all its vanities are past. It opens up to him new beauties, and new attractions in our Saviour's character; at least it gives a new impression of them. "*Peace*, wind and sea, *be still.*" There spoke the God of Nature, who wields the elements in his hand, and commands them with his voice.—"*Lazarus, come forth.*" There spoke the Omnipotence, which first called man from the dust.—"*Come unto me, all ye that labour, and are heavy laden, and I will give you rest.*" There spoke the compassionate Saviour of the world, and the penitent heart eased of its load of apprehension, and of guilt, says, in responsive language, "*To thee will I come, thy face will I seek, thy yoke will I take upon me, and thy burden will I bear; for thy yoke is easy, and thy burden is light.*" "*Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.*" Man indeed! Heart full of all the tender sympathies of our nature! When a child, thy condescension melted me; now, with a father's feelings, I consecrate to thee the gift of heaven, nor will I let thee go except thou bless her.' pp. 48—50.

We are surprised to find the preacher unconscious, that those who can see no proof of infant-baptism in this text, acknowledge, equally with himself, all the spiritual import, and all the obvious duties, which it implies. It is an usual indiscretion, to extol every argument "as one of the strongest;" but Dr. B. is seldom indiscreet as a reasoner. We would remark that this passage does not even belong to the strongest *class* of arguments; the indirect and inferential arguments for a positive institution, cannot be the strongest. Dr. B. should know that his opponents consider the silence of this passage, as a considerable indirect argument *against* him. Few of them, however, will differ from us, in the opinion they form of the paragraph that we have cited.

The tendency of the IVth Sermon to warn the young, and of the Vth to console the afflicted, is highly commendable. The sermons on future judgement, are rational and argumentative; the want of a connecting sentence, and of a figure, in the third, obscures the relation which it bears to the rest. We shall extract some very important advice, from the sermon on prayer.

'Never let that sleep lock up your senses, out of which you may only awake in eternity, until you have implored the Divine forgiveness for the sins of the day, and committed yourself to the Divine protection and mercy, whether for life or death; and never presume to encounter the temptations and dangers of a world lying in wickedness, and full of accident, till you have solemnly committed yourselves to the guidance and patronage of Heaven. Never sit down to those refreshments which the body requires, and which Heaven provides, without imploring that blessing which alone can sanctify: and often let your hearts ascend in silent aspirations of gratitude, and trust, and supplication, to Him who seeth in secret, who notes the unexpressed workings of the soul, and who needs not language to intimate to Him its feelings and desires. Let the name of the great Mediator betwixt God and man be employed, not for the sake of form, or with the indifference of habit, but with a deep impression of the sacred truths, that none can come unto the Father, save through him—that His is the only name given under heaven whereby men can be saved—that all our supplications are accepted through his intercession—and that all we need, all we desire, all we hope for, is bestowed for his sake.' pp. 290, 291.

The same sermon replies to several objections satisfactorily; this is not the case, we think, in the observations relative to "conscience," in Sermon IV. The Xth and XIth discourses deserve much praise, and some reproof, which we have not room to offer. That on the Improvement of Time, is well adapted to "the first Sabbath in the year;" it abounds with impressive admonitions, and happily adduces, in comparison and contrast, the anecdote of Xerxes weeping over his myriads, which the reader will remember to have admired in Herodotus. We shall quote the exhortation to the aged, the conclusion of which is remarkable for the chaste display of the figures, the harmony of the language, and the progressive energy of the effect.

'Does the retrospect of life present little to thy view but negligence and crime, talents wasted, mercies abused, opportunities despised and lost, warnings disregarded, invitations spurned? Has the strength of thy days been devoted to the world and sin? Have thy passions and habits been subdued, not by the grace of God enabling thee to crucify the flesh, but merely through the weakness of age? If the members of thy body are no longer able to become instruments of unrighteousness unto sin, is the dominion of sin established in thy heart, and dost thou feel desire when the power of enjoyment is gone? Art thou apprehensive of death, because the world is still dear to thee, and thou hast no hope beyond it?—Then to the Father of mercies we commend thee. He only is equal to thy situation. All we can do is to tell thee that his grace is commensurate with his justice and his power; that he waiteth to be gracious, and delighteth in mercy; that he never rejects those who come to him through Christ; that the blood of Jesus cleanseth from all unrighteousness; and that, from faith in him, a spiritual influence may be derived, which can sanctify the most depraved, change the leopard's spots, and wash the Ethiopian white.

But, thus encouraged, be also warned: *Number thy days.* The calculation is easy, for few remain. The last grains of thy sand are wasting, the eleventh hour is hastening to its close, the shades of death are thickening around thee, and the yawning grave is impatient for its prey. *Now* is the accepted time, *now* is the day of salvation.' pp. 375—377.

We refer the reader to a fine address to some pious Africans, (pp. 393—395) which we must omit; it is in the XIIIth. Sermon. The conclusion of this Sermon, is admirably conceived, though not perfectly executed. From the VIIIth, we shall insert a few exhortations, that are by far too rarely inculcated in fast sermons and addresses to the military.

'Above all, let your courage be founded on religion. *Remember the Lord, who is great and terrible.* Courage separated from piety is not courage, but madness. It may be directed by Providence to promote the cause in which it is exerted; but should the warrior fall, we tremble at his fate. Were we to describe the complete hero, we would give him not only that patriotism and that imperious sense of duty before which danger vanishes, but that reverential fear of his God which excludes from the heart every other fear—that testimony of a good conscience which strips death of his terrors—that faith which looks to a brighter recompence than sovereigns can bestow. Such a warrior might fall, but he would fall in glory; and were the drops of heaven the only tears that bedewed his unburied head, his immortal spirit is safe with his Redeemer in paradise! We are anxious, my brethren, for your honour as soldiers; but allow us to be equally concerned for your salvation as men. Make your peace with God, by repentance towards him, and faith in Jesus Christ whom he hath sent; then march, as native valour prompts you, to the cannon's mouth, *or enter first the deadly breach*, you are independent of every event that can befal you.' pp. 249, 250.

We have marked one phrase in italics, by way of exemplifying a censure to which the ardour of the preacher has frequently exposed him. This clause is not in the rhythm of prose, but in that of poetry; it is absolutely metrical, and consists of pure iambics. This is a grievous fault in composition; we shall add two or three additional examples, which the author will soon have occasion, we hope, to correct, and which may serve as a warning to other fervid and juvenile writers. p. 70, "Which clothes the lilies of the field, and feeds the raven's callow brood."—p. 7. "But genius, like the faithless meteor, often leads astray;" this sentence, in fact, is both rule and example. p. 158. "And mingle gall with pleasure's sweetest cup." p. 243. "And not content with more than regal power, assume at last a sovereign's name." Many instances occur of mixed rhythm, where only part of the clause is purely metrical; the effect, perhaps, is still more disagreeable. The first part of this clause is irregular and very aukward, the latter is in metre; "and over

the deformed countenance of vice *draws the painted mask,*" p. 89.

The same amiable warmth of feeling, has sometimes induced an excess in Dr. Brichan's rhetoric; "a father's heart often rose to heaven in fervent prayer;" "*watered* with blood;" with several slight deviations from strict propriety. In one page, (106) he has been betrayed into a successive change of apostrophes, four deep. The composition is generally elegant; but is, in many cases, embarrassed with transpositions, or obscured by ellipses; and in some is blemished with quaint forms. The diction, on the whole, is pure and dignified; but often rather inflated, and tainted now and then with solecistic or sesquipedalian words; "sisted" is a Latinism, not yet authorized by English usage; "infers," in the literal sense of *brings on*, is scarcely English; "weary," is a transitive, not a neuter verb, in the best writers; "disconsolation" is neither in common use, nor correctly formed to signify a *state* of mind. The words "heaven" and "existence" are sometimes improper. Another gross blemish, in our opinion, is the constant use of the term "*we*" for the preacher *himself*; we do not ascribe it in Dr. B. to vanity or pedantry, but to an absurd prejudice, which he cannot justify by satisfactory reason, or sufficient example. The French occasionally say "*nous*;" but it is an idiom, like addressing the Deity in the plural number. We have given this preacher the same caution before; and if he persists in such a violation of *simplicity*, we shall expect him to refute our strictures, (Vol. III. pp. 80. 365).

There is a general cast of juvenility in these sermons, which we intreat Dr. Brichan to chasten away from the next production that he bestows upon the public; it is not the weakness of youth, but the carelessness and the intemperance. With all his incidental defects, he combines rhetoric and argument, fervency and taste, scriptural truth with moral science, and evangelical doctrine with practical exhortation, in a degree, to which few modern volumes can make any pretension. If he will undertake the requisite trouble of mature and impartial revision, he is likely to surpass Dr. Blair, as much in the eloquence of his style, as in the genuineness of his creed, and the utility of his labours.

Art. XII. *Advice to a Young Reviewer;* with a Specimen of the Art. pp. 16. Price 1s. Oxford, Parker, 1807.

THESE ironical instructions are apparently levelled at a Scotch Review, which is singularly well calculated to gratify and aggravate the propensities of a selfish and irreligious age. Its peculiar qualifications are well known to

consist, in a complete sacrifice of feeling to wit, and of justice to malignity, in frequent sallies of ridicule against the principles, and of scepticism against the authority of Divine Revelation. Its popularity, like that of Voltaire and Samuel Foote, is a stain and a curse on the character of the public, a test that it is corrupt, and a pledge of its increasing corruption. The ability that such a work may often manifest, is the very circumstance that embitters our indignation against its guilt, and our apprehensions from its influence.

But it would have been futile to ridicule the Pasquin, or to denounce the favourite gladiator of a Roman mob. We cannot therefore encourage the writer of this pamphlet with any prediction of utility from his labours; we shall only give a specimen or two of the system which he recommends, as essential to the purpose of reviling or burlesquing a meritorious writer, and securing the acclamations of the literary populace.

'In Poetry, the boldness of the image, or the delicacy of thought, for which the reader's mind was prepared in the original, will easily be made to appear extravagant or affected, if judiciously singled out, and detached from the group to which it belongs. Again, since much depends upon the rhythm and the terseness of expression, both of which are sometimes destroyed by dropping a single word, or transposing a phrase, I have known much advantage arise from not quoting in the form of a literal extract, but giving a brief summary in prose of the contents of a poetical passage; and interlarding your own language with occasional phrases of the Poem, marked with inverted commas. These, and a thousand other little expedients, by which the arts of quizzing and banter flourish, practice will soon teach you. If it should be necessary to transcribe a dull passage, not very fertile in topics of humour and raillery, you may introduce it as a "favourable specimen of the Author's manner."

'Few people are aware of the powerful effects of what is philosophically termed Association. Without any positive violation of truth, the whole dignity of a passage may be undermined, by contriving to raise some vulgar and ridiculous notions in the mind of the reader: and language teems with examples of words by which the same idea is expressed, with the difference only that one excites a feeling of respect, the other of contempt. Thus you may call a fit of melancholy "the sulks," resentment "a pet," a steed "a nag," a feast "a junketing," sorrow and affliction "whining and blubbering." pp. 5, 6.

'When a work excels in one quality, you may blame it for not having the opposite. For instance, if the biographical sketch of a literary character is minute and full of anecdote, you may enlarge on the advantages of philosophical reflection, and the superior mind required to give a judicious analysis of the opinions and works of deceased authors: on the contrary, if the latter method is pursued by the biographer, you can with equal ease extol the lively colouring, and truth, and interest, of exact delineation and detail. This topic, you will perceive, enters

into style as well as matter; where many virtues might be named which are incompatible: and whichever the author has preferred, it will be the signal for you to launch forth on the praises of its opposite, and continually to hold up that to your reader as the model of excellence in this species of writing.

'You will perhaps wonder why all my instructions are pointed towards the censure, and not the praise of books; but many reasons might be given why it should be so. The chief are, that this part is both easier, and will sell better.' pp. 7, 8.

Several pages of this *jeu d' esprit* are devoted to a critique of Milton's L'Allegro, intended to exemplify the previous advice, and to apply the manner of the candid Scotchmen to a poem of established reputation. This is executed with considerable smartness and felicity. Every reflecting reader must be aware that no composition exists in the whole range of literature, which might not be ridiculed by a heartless wit, or depreciated by an arrogant sophist. It is certainly no disgrace to a poet or a historian, to come bleeding from the scene, where a Collins, or a Robertson, might have met with a similar laceration, in rigid consistency with the operator's character, and much to the diversion of the merry spectators. The Reviewer now before us sums up his criticism on Milton's ode in the following appropriate sentences.

'Upon the whole, Mr. Milton seems to be possessed of some fancy and talent for rhyming; two most dangerous endowments, which often unfit men for acting an useful part in life, without qualifying them for that which is great and brilliant. If it be true, as we have heard, that he has declined advantageous prospects in business, for the sake of indulging his poetical humour, we hope it is not yet too late to prevail upon him to retract his resolution. With the help of Cocker and common industry he may become a respectable scrivener; but it is not all the Zephyrs, and Auroras, and Corydons, and Thyrsis's, aye, nor his junketing Queen Mab, and drudging Goblins, that will ever make him a Poet.'

Art. XIII. *Doctrinal and Practical Illustrations of the Litany*, of the United Church of Great Britain and Ireland, including the Lord's Prayer. To which are added Admonitory Prayers, calculated for family and private use. By the Rev. L. Booker, LL. D. Rector of Tedstone Delamere, in the County of Hereford. 8vo. pp. 144. Price 3s. 6d. Longman and Co. 1807.

THE dedication of a book is a species of Exordium; and we have seldom observed any exordium that so well preserved its connection with the principal subject, or so effectually prepossessed the reader in its favour, as Dr. Booker's "Dedicatory Address to the inhabitants of St. Edmund's in Dudley." He had been doubly widowed; bereaved by death of the most affectionate friend, and separated, if

we judge rightly, by ungenerous power from a beloved people, he yields to his feelings in the most melancholy, yet pious expressions of sorrow. The "valuable memorial" which he acknowledges to have received from the worthy inhabitants of St. Edmund's, and the truly Christian sentiments that he constantly exhibits, have assured to him in our hearts emotions of respect and sympathy, which must suppress the slightest inclination to critical rigour.

The Illustrations of the Litany bespeak the excellence of Dr. Booker's personal and pastoral character; and will doubtless be serviceable to many individuals who have hitherto failed, from whatever cause, to appreciate the significance of that comprehensive and elegant service. We shall quote one passage, of the utmost importance, as involving the whole system of Christianity, and calculated to impress the most thoughtless reader.

"This mysterious Being, who is our Creator, Redeemer, and Sanctifier, we solemnly address in the opening part of the Litany, in our proper character,—that of "miserable Sinners."—But do we merely *call* ourselves such, or really *believe* we are so?—It is of consequence that we come to a right understanding of this matter before we proceed. Holy Scripture declares that "*all* have sinned;" and therefore "hath concluded all under sin," and liable to punishment; consequently all must be *miserable* sinners. Does any one think himself an *Exception?* so righteous, as not to *fear* Punishment, or stand in need of the Divine "*Mercy?*"—If there *be* such a person, let him not join in the Litany: let him relinquish the Communion of the Church of England; which, in all her Offices and Articles, presupposes that he *believes* himself to be "guilty before God, and that we can only be accounted righteous before Him, for the Merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings."* But if none of this be believed by a frequenter of the Church of England, and he suppose himself righteous without Christ, and pure from all sin, without being washed in his atoning Blood—how can such an one, without speaking an abominable falsehood, call himself a *miserable sinner?*" pp. 5, 6.

Is Dr. Booker aware that all this concern about *sincerity*, is "rank Methodism?" does he know how many of his clerical brethren will despise him for it, and how many fashionable hearers would employ the next half hour in fabricating obloquy and execration against him? Truth like this has been resounded from barns and horse-blocks; it has been taught by fishermen and tent-makers. We rejoice to number Dr. B. with very many excellent men in his own Church, as well as in other Communions, to whom such truth is neither "a stumbling block" nor "foolishness." With the same pleasure, we take the opportunity of informing him, that a vast ma-

* See xi. Article.

jority of those who dissent from the Church of England are as hostile as himself to "Arian, Pelagian, and Socinian doctrines," which they believe to be "highly dishonourable to God, and dangerous to the souls of men."

In the illustrations of the Lord's Prayer, the author brings forward some pertinent remarks, in answer to the charge of "vain repetition."

The Admonitory Prayers express appropriately the feelings and wants of the Christian in different situations, and may be safely recommended to those who need such assistance.

A sentence at the foot of p. 118, would bear correction.

Art. XIV. *Four Sermons, preached in London, at the Thirteenth General Meeting of the Missionary Society*, May 13, 14, 15, 1807, by the Rev. Samuel Newton, Witham; the Rev. Robert Jack, Manchester; the Rev John Griffin, Portsea; and the Rev. Henry Draper, D. D. London. Also the Report of the Directors, and a List of Subscribers. *Published for the Benefit of the Society.* 8vo. pp. 170. Price 2*s.* 6*d.* Williams and Smith. 1807.

IT is no easy task to review this annual production, in a manner satisfactory to ourselves, to the preachers, or to the public. If we had no consideration to regard, but the important nature of the subject, and the very respectable though various merit of the sermons, we should willingly assign it a much larger space, than the numerous demands upon our pages will allow. We cannot even appropriate to each of the joint contributors, any *comparative* praise, without a violation of their delicacy. To specify the qualities in which they severally excel, might be liable to less inconvenience, but it is scarcely necessary. The Christian world will find in each of them, that genuine purity of religious principle, and fervour of cordial piety, which would palliate every defect; and it will also be gratified to see the truth which it venerates, so ably developed and supported. The sermon by Mr. Griffin, however, is undoubtedly the most novel in its character, and will be the most interesting in a literary point of view, since it assumes the form of a historical, moral, and political essay, rather than that of a sermon. We are glad to see so much enlightened disquisition combined with scriptural truth; we would suggest, however, that through inadvertence, he alludes rather too frequently to the sun, by way of metaphor. It may also be observed, perhaps, that Mr. Newton's discourse is sensible and vigorous, Mr. Jack's methodically formed, and elaborately strengthened by scriptural references, and Dr. Draper's distinguished by a fervency and catholic affection which are particularly amiable. The subjects are, *The Necessity, Influence, and Prevalence of the knowledge of the Messiah*, Ps. lxxii. 17. *The future Prosperity of the Church, the effect of Divine Influence*, Isaiah, xxvii. 6. *The signs of the times favourable to the cause of Missions*, Ps. cii. 13. *Missionary exertions directed and encouraged by our Lord Jesus Christ*, Matth. xxxviii. 18—20.

The Report of the Directors, prefixed as usual, affords much information of a very interesting and generally encouraging nature, relative to the numerous exertions of this valuable establishment.

Art. XV. *A Sermon* preached at the Parish Church of St. Andrew by the Wardrobe and St. Anne Blackfriars, on Tuesday in Whitsun Week, May 19, 1807, before the Society for Missions to Africa and the East, instituted by Members of the Established Church, being their Seventh Anniversary, by the Rev. Basil Woodd, M. A. Minister of Bentinck Chapel, St. Mary-le-bone; Lecturer of St. Peter's, Cornhill; and Chaplain to the Right Hon. the Earl of Leicester. Also the Report of the Committee to the Annual Meeting, held on the same Day; and a List of Subscribers and Benefactors. Printed by order of the General Meeting. 8vo. pp. 130. Price 2s. Seeley and Hatchard. 1807.

THIS Society is of comparatively recent institution; but its operations appear to be carried on with vigour, and are chiefly directed at present to a quarter of great importance and extent. The Western Coast of Africa has claims upon the benevolence of Christians in common with all other degraded and destitute regions; but it has claims upon the justice of Europeans which no other country can equally substantiate; it may not only implore kindness, but demand compensation; it may appeal not only to our duty as disciples of Jesus, and our compassion as men, but to our remorse, as tyrants and destroyers. The information which the Society has obtained concerning the principal sphere of its endeavours, is valuable; and the steps which it is taking appear to us judicious. Besides the communications of their Missionary, Mr. Hartwig, the Appendix contains an interesting memoir concerning a young Ex-Capuchin, of Munster, who had discovered the genuine meaning and simplicity of the Gospel in his bible, and embraced it with the heart; his name is Sauer, and he is now at the seminary at Berlin, under the care of Mr. Jaenicke. The society have made arrangements for a Missionary Seminary in this country, under the care of Mr. Dawes, formerly Governor of Sierra Leone. They have also allotted £200 to encourage the translation of the Scriptures, which is going on at Fort William.

Mr. Woodd's Sermon is very appropriate; it is devotional, earnest, and encouraging; the text is Isaiah xl. 5. *The Glory of the Lord shall be revealed, and all flesh see it together; for the mouth of the Lord hath spoken it*, a very comprehensive promise, which he has correctly analysed. We shall give an extract from this Sermon, in which Mr. Woodd expresses the feelings that we would cordially adopt, and constantly recommend. Having asserted his zealous attachment to the Church of England, and his respect for the societies exclusively under its management, he exclaims,

'Yet, God forbid, that we should not also wish the welfare, or rejoice in the success of all the other Institutions, which strive to promote the glory of God, the kingdom of the Lord Jesus, and the salvation of the souls of men. My Brethren, let us pray for them all. If we are blessed with abundance, let us give our mite to support them all.

'May the Eternal God bless the exertions of the Church of Scotland in Tartary and her wandering tribes! May the little heathen children whom they redeem from slavery, exult in the liberty of the Gospel of Christ!

'May God bless the Baptist Mission on the Continent of Asia! May the Hindoo learn to renounce his cast for the discipleship of Jesus; and may the Scriptures, in the vernacular tongues of the East, direct thousands and tens of thousands in the narrow way, which leadeth to life!

'May the London Missionary Society be prospered in her extensive labours in Africa, in the East, and the Islands of the South Seas!

'May the labours of the Arminian Methodist Societies, in the West Indies, be abundantly successful; and may the injured Sons of Africa forget the horrors of their slavery, set free by the liberty of the Gospel! May they lose sight of their native country, in prospect of a kingdom which cannot be moved!

'May the Episcopalian Church of the United Brethren, who have had the honour to lead the van in the attack of the kingdom of Satan, still be replenished with their unexampled success! May the twenty-four thousand converts, who have professed faith in Christ, be established and encreased with the encrease of God!' pp. 176, 177.

Art. XVI. *Medical Admonitions to Families*, respecting the Preservation of Health, and the Treatment of the Sick. Also a Table of Symptoms, serving to point out the degrees of Danger, and to distinguish one Disease from another. With Observations on the improper Indulgence of Children, &c. 5th Edition, 8vo. pp. 520. Price 10s. Boards. Symonds. 1807.

THE sentiments which Mr. Parkinson expresses on the subject of Domestic Medicine, coincide so fully with our own, that we can recommend his publication to all families in the most cordial and unqualified terms. The medium which it pursues in pointing out when the advice of a medical man is indispensable, as well as how the more trivial maladies may be treated without his interference, appears to us particularly just; and his warnings against listening to the suggestions of empirical friends and pretending nurses, cannot be too widely circulated. His instructions for the proper management of the sick, bespeak a mind that is capable of noticing important *minutiæ*, while it is conversant with the higher departments of medical science.

The "Observations on the improper indulgence of Children," which we have already noticed in the form of a separate pamphlet, with warm and deserved commendation, (p. 936.) are subjoined to this work by way of appendix.

Art. XVII. *Sketches of Human Manners*, delineated in Stories, intended to illustrate the Characters, Religion, and Singular Customs, of the Inhabitants of different parts of the World. 12mo. pp. 243. Price 3s. 6d. Darton and Co. 1807.

MRS. Wakefield has directed her labours, on behalf of the young folks, into a new department. She has attempted, "to combine, in a few simple stories, innocent and moral entertainment, with an account of the characteristic manners and peculiar customs of different countries. Most of the incidents," she observes, "as well as the descriptions, are gathered from the writings of travellers of established reputation." Mrs. W. has had many more opportunities of inculcating moral lessons, than she has thought fit to adopt; and the kind of remark which she *has* introduced is so feeble, that we expect little advantage from it. She has included fifteen tales in this small volume, and has not been so happy in combining, as diligent in collecting, her materials.

Art. XVIII. *Help to Zion's Travellers;* being an Attempt to remove various Stumbling-blocks out of the Way, relating to doctrinal, experimental, and practical Religion. By [the late] Robert Hall, [Arnsby, Leicestershire.] With a recommendatory Preface, by Dr. Ryland. Second Edition. 12mo. pp. 222. Price 3s. Button. 1807.

WE feel much obliged to those persons, by whose means this excellent little treatise has been re-published, for our acquaintance with it, and for the pleasure and benefit which the perusal of it has afforded us; and we hope that it will never be suffered to continue long out of print, while there are in our country "Zion's Travellers," who need to be edified and consoled by its admirable contents. It is also, in our opinion, well calculated, by its temperate and judicious statement of some doctrines which have excited differences of judgement among many true Christians, to moderate those variances which unhappily keep them apart from each other while they are on the way. It must be acknowledged, we presume, by impartial and competent judges, whatever they may think of its creed, in particular instances, to afford an unusual display of sagacity in its observations, strength in its reasonings, and precision in its style.

Art. XIX. *Moral Tales for Young People.* By Mrs. Hurry (late Miss Mitchell, Author of "Moral Tales,") 8vo. pp. 276. Price 4s. 6d. boards. Longman and Co. 1807.

MOST of these Tales have an useful tendency; and in point of invention and style, they excel the greater number of similar productions. We fear, however, from the first tale, that Mrs. H. does not exclude Anger and Revenge from her catalogue of virtues, as she has exhibited them so closely united with many amiable dispositions in her young hero. We admire a manly and generous spirit, and detest meanness, as much as this good lady can do; but we would not encourage those passions which lead to the gibbet, any more than those habits which lead to the pillory.

Art. XX. *A Short Introduction to the Church Catechism,* designed as a First Book for Children. By Basil Woodd, M. A. Third Edition. pp. 17. Price 2d. F. & C. Rivingtons, &c. 1807.

THE compilers of the Catechism adopted by our established Church, presumed that parents would be careful to instruct their children in those preliminary truths, which might fit them for entering upon it with advantage. To aid them in the performance of so important a duty, the author, who is equally qualified to feed the sheep and the lambs of his flock, has composed the introductory Catechism now before us, which we cordially recommend, as well adapted to answer the purpose for which it is intended. Many of the answers are quotations from the Scriptures, and references to them are constant.

Art. XXI. *A Consecration Sermon*, preached on Tuesday, May 12, 1807, before the Right Rev. Father in God, John, Lord Bishop of Bangor, the President, Treasurer, and Governors, of the Royal Hospitals of Bridewell and Bethlem, and the Inhabitants of Bridewell Precinct. By the Rev. Henry Budd, A. M. Chaplain of Bridewell Hospital, and Minister of Bridewell Precinct 4to. pp. 23. 1807.

IT is rather overstepping the true limits of our office to notice a production, which we believe is not regularly published; but the sermon now before us is so widely different from many sermons that we have heard and read on similar occasions, that we esteem ourselves fully justified in paying it this mark of respect. Mr. Budd is no profane idolater of architectural beauty and sanctified places; he worships only the Divinity who condescends to honour the tabernacles of men with his presence. He considers the God of Providence as also assuming the endearing character of the God of Grace; and manifests in this sermon, not only the orthodoxy of his creed, in respect of the Divine Nature and dispensations, but the seriousness and sincerity of his faith. He developes the privileges of the Christian Sanctuary in a just and impressive enumeration; and speaks of this edifice, in its connection with the Established Church of England, as peculiarly "*amiable*," (Ps. lxxxiv. 1.) and as offering especial privileges to those who frequent her worship. We respect that candour and Christian liberality toward all the true disciples of Christ, which he displays in combination with such a decided preference of his own Communion, as it is desirable that every believer should entertain. "Let every man be fully persuaded in his own mind." It gives us pleasure to think, that this important station is so well filled; and we hope that the walls of the new chapel will never be taught to echo with "another Gospel."

The Sermon is well printed in a beautiful type, at Mr. Bryer's press in the precinct of this Institution.

Art. XXII. *The Uncertainty of the Morrow:* the Substance of a Sermon preached at Fulham Church, in the Afternoon of Sunday, the 13th of September, 1807, on Occasion of the late awful Fire in the Premises of John Ord, Esq. by which his principal Gardener was burnt to Death. By the Rev. John Owen, M. A. &c. 8vo. pp. 27. Price 1s. Hatchard 1807.

IT is a satisfaction to meet occasionally with a sermon like this, to remind us, that evangelical truth may be exhibited in a pure, glowing, and harmonious style. The dangers of life, and the uncertainty of the morrow, the prospects of the Sinner and the Christian in the event of sudden death, are fine subjects for descriptive eloquence. To an impressive representation of these topics, Mr. O. has added an earnest expostulation with the profligate, the undecided, and the lukewarm.

A popular address deserves the utmost tolerance of the critic, or else we should blame the continual parallelism, or repetition of the same meaning in different words; and a way of introducing "flames," both in the 4th and 9th pages, which appears to us objectionable. The following sentence contains an obvious incongruity: "At a distance he *beholds* the regions of blessedness, *one beam* of whose celestial light would make a Paradise for him;" surely *one beam* was necessary, for the purpose of *beholding*. Mr.

Owen's lively fancy, however, and vehement flow of language, are usually restrained by a correct and classical taste.

The following extract is all that we can afford to insert; it may compel some lethargic professor to blush or to tremble.

'And is this a state in which you desire to be found, when the Son of Man cometh? Is this a frame of mind in which you would be content to be hurried into his presence? Yet what security have you against his sudden coming, what exemption from those disasters which may bring you immediately before him? Can you change the ordinances of Providence? Can you banish uncertainty from the occurrences of life? Can you restrain the pestilence, that it shall not seize you? Can you bind the flames, that they shall not consume you? Oh! be admonished by what has occurred, lest a similar judgment should be let loose upon you. You have received grace, employ it; you have a talent confided to you, improve it; lest the day of reckoning should confound you, and your doom be fixed with the lukewarm, whom Christ will cast out of his mouth; with the slothful, whom he will banish for ever from his kingdom.'

Two, we might nearly say three, successive paragraphs conclude with the words "for ever," (pp. 14, 15, 18); and two successive sentences with the word "enjoyment," (p. 18.) These slips should not be admitted in a printed sermon.

Art. XXIII. *The British Youth's Vade Mecum;* being a brief History of the Constitutional Establishments of the British Empire, (Great Britain) 12mo. pp. 118. Didier and Tebbet. 1807.

A Work like this might be useful, if it were well executed. It is intended to be a summary view of the English Constitution for the use of young people; but the very frontispiece convinces us that the author is not well acquainted with it, nor in fact a person even of common acuteness. He divides the Constitution into three classes, the Executive, or the King; the Legislative, vested in the two houses of Parliament; and the Judicial, committed to Judges and Juries. Now the King is a constituent branch of the Legislative department, and the origin of one branch of the Judicial; with neither of which is he represented here, to have any direct concern. This error is in the text, as well as in the engraving.

A more surprising blunder is that of saying "The navy of England is *perhaps* the largest and best appointed of any in Europe!" The following is equally gross; "the number of inhabitants is estimated at from *five* to *seven* millions."

Scotland and Ireland are scarcely mentioned; on this account we made the correction in the title.

Art. XXIV. *Charles and Charlotte*; ou Premiere Education de l'enfance, pp. 103. Price 2s. bound. Boosey. 1807

FOR children who speak French as their vernacular tongue, or learn it *very early*, this little book may not be too childish. The subjects are those of infancy, but the manner of introducing and improving them is rational, and evinces a reflecting mind. The morality is unexceptionable; we will not censure the author for speaking in too high terms of the sovereign and people that we respect so much ourselves. Pages 7, 8, and 13, 14, are missing in the copy before us.

FRENCH LITERATURE.

Art. XXV. *Opuscules de Chirurgie ;* Chirurgical Fragments: to which is annexed, an Account of the Disease which prevailed in Andalusia, in the Year 1800. By J. B. Paroisse, 1 vol. 8vo. Price 3 fr. 75 c. Paris, Gabon.

AMONG the interesting observations contained in the first part of this work, and which are mostly the result of exact notes kept by the author, of the remarkable cases which occurred to him in his practice, some instances of fractured skulls, and of trepanning, are to be particularly distinguished.

Our author has successfully performed the perforation of the *tympanum*, in cases of deafness. The Germans claim the merit of this discovery ; and their method completely succeeded when employed by M. P. on a young man, of the school of Fontainbleau, who had been deaf eight years.

His paper on the good effects of *moxa* in desperate cases, contains a detailed account of the manner in which he applied it to a young girl of twenty, who was deaf and dumb from her birth, and who, after being all her life an absolute idiot, recovered, or rather acquired, both hearing and speech, and soon manifested great intelligence and very amiable dispositions. This wonderful cure is attested by the *bulletins* of the state of the young patient while under treatment, and communicated by her parents. The author was then (in 1800) attached to the suite of the French ambassador in Spain, and the young lady lived in Malaga. It was at the same time that Mr. P. made his observations on the epidemical disease which prevailed in that town. Our limits will not allow us to follow the author in his various observations : we shall only remark that he maintains, in his paper on the subject, that the supposed yellow fever of Malaga, as it was first called, was properly, when it first visited that town, *a putrid and bilious fever, more or less nervous*, which became epidemical from causes which he points out, and which, without unusual obstinacy, gave way to ordinary remedies.

Art XXVI *Principia Juris Civilis, tàm Romani quàm Gallici*, &c. Principles of the Civil Law, both Roman and French By A. M. J. J. Dupier, 1 vol. 12mo, pp. 450, Price 4 fr. Paris, Everart.

THE plan of the author, in composing this work, was to select and to compare together those principles of the two codes which coincide with each other. Already a law of 1803 had directed, that in the new universities, the study of the Roman code should be discontinued, and that those parts only should be explained to the student, which bear some analogy to the French code. Great advantages are expected from this method, as it will save much time, and facilitate researches for authorities, which were often laborious. The lawyer will thus have *all* his precedents and quotations ready at hand, without being encumbered with ponderous folios ; and all the science he has occasion for, may conveniently be carried in his pocket. Notwithstanding this wonderful improvement in the mode of studying, we think the old method much the safest ; and this manner of

forming lawyers and judges can suit only that nation, which pretends to teach and to learn all the *arcana* of legislation, in its various branches, in the course of a year, which is the avowed intention of those *professors of legislation* appointed in all French colleges since the regeneration of the people.

Art. XXVII. *Dictionnaire des Ouvrages Anonymes et Pseudonymes.* Dictionary of Works composed, translated, and published in French, which have been published anonymously, or under fictitious Names; with the Names of the Authors, Translators, and Editors. To which are added, Critical and Historical Notes. By Ant. Alex. Barbier, Librarian of the Council of State. 2 vols. 8vo, pp. 1276. Paris. Barrois.

THE propriety of publishing the names of authors who wished to remain concealed, may justly be questioned, when the sole object of such a publication is the gratification of curiosity. Yet we own it is rather unreasonable to expect, that a man of letters and a Frenchman should, through squeamish delicacy, conceal any of his acquirements from the world. We find accordingly, that the subject of this work had already engaged the attention of Adrien Baillet, and of the two librarians, Goujet and Mercier de Saint-Leger. M. Barbier having inherited the MSS. and the prying disposition of the two last gentlemen, has continued their researches, to which he has added his own observations, and whatever information he could gather among literary friends.

In a preliminary discourse prefixed to this Dictionary, M. B. explains the nature and object of his work; to account for literary men in the last century having neglected to discover the true authors of anonymous and pseudonymous publications; he also speaks of the inconveniences arising from this neglect. He refers to the principal work extant on this subject, and expatiates on the want of a new publication to facilitate similar discoveries. His pursuits previous to this production, and his motives for publishing it, are next adverted to. The plan on which his Dictionary is formed, the works he has consulted, the persons, either living or lately deceased, who have given him some information, form so many distinct paragraphs; and the discourse is concluded by hints on the improvements of which the work is susceptible.

This Dictionary contains 9004 articles, in alphabetical order; it gives the titles of the works alluded to, with the *real* names of the authors, in small capitals, between parentheses. Several of the articles are accompanied with notes, in which literary and bibliographical points are canvassed with much ingenuity; and they form, by far, the most valuable part of the work. An Appendix contains the articles which the author could not procure in time to insert in their proper places.

GERMAN LITERATURE.

Art. XXVIII. *Kurzgefasste Geschichte der Deutschen*, &c. Abridgement of the History of the Germans, for the Use of Teachers. By J. Milbiller. 8vo. pp. 280. Price 1 flor. 15 kr. Munich. Lindauer.

THE author, having already published a complete history of Germany, which has been favourably received, was directed to compose a compendium of it, for the use of public establishments for instruction. This he has divided into six periods: the first, from the most remote times to the

year 486 of the Christian æra; the second, from Clovis to Louis the German (from 486 to 843); the third, from Louis the German to Henry IV. (from 843 to 1056); the fourth, from Henry IV. to Rodolphe de Hapsbourg (from 1056 to 1273); the fifth, from Rodolphe de Hapsbourg to Maximilian I. (from 1273 to 1493); and the sixth, from Maximilian I. to Francis II. (from 1493 to 1804.) Each of these periods is again subdivided according to the chain of events.

Art. XXIX. *Accurata Codicum Græcorum MSS. Bibliothecarum Mosquensium Sanctissimæ Synodi Notitia et Recensio*, &c. Accurate Catalogue and Account of the Greek MSS. of the Moscovian Libraries of the Most Holy Synod; published with Permission, and under the Protection of Alexander I. Emperor and Autocrator of all the Russias, &c. By Chr. Fr. de Matthæi. Vols. I. and II. pp. 370. 8vo. Price 2rxd. Leipsic. Joachim.

THE first edition of this Catalogue, published in 1780, being out of print, the author now gives a second edition, containing the description of 401 MSS. preserved in the Library of the Holy Synod, and of 101 others, kept in the printing-office belonging to the same establishment. An alphabetical Index is affixed at the end of the work, which enhances its value

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SWEDISH LITERATURE.

Art. XXX. *Notitiæ Codicum Manuscriptorum, Græcorum, ac Latinorum, Bibliothecæ Academiæ Upsalensis*, &c. Notices on the Greek and Latin MSS. in the Library of the Academy of Upsal. By P. F. Aurivilius. First Part of the Greek MSS. 14 Pages, 4to. First Part of Latin MSS. 8 Pages in 4to. Upsal.

MANY Catalogues have been already published of detached parts of the books and MSS. composing the library of Upsal. The Stockholm press, in 1672, published a folio Catalogue of the books and MSS. presented to the Academy by the Grand Chancellor Legardie; that of the Arabic, Persian, and Turkish books and MSS. presented to the Academy in 1705 by M. Sparvenfeld, was published at Upsal, in 4to. 1706; that of 93 Hebraic, Chaldaic, and Arabic MSS. sent to the Library by M. J. J. Biernstael, was published in 8vo. at Stockholm, in 1785.

M. Aurivilius has now published accounts of the Greek and Latin MSS. which are preserved in the same library. The Greek are sixteen in number, nine of which are copies of the New Testament, and of the Alexandrine translation of the Old Testament. Among the others we remark a *Commentary on the Acts of the Nicene Council*, by Gelasius of Cyzica, in two books; a work of Mebetius, *on the Nature of Man*, never published; thirteen books *on the Art of War*, by Mauricius; Ælian *on the Nature of Animals*, &c. &c. &c.

Among the Latin MSS. M. Aurivilius notices only two; the ten first books of Livy, and a Horace complete. The MS. of Livy appears to be of the tenth or eleventh century; that of Horace had been already described by C. Aurivilius, in the first volume of the Memoirs of the Literary Society of Upsal.

ART. XXXI. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* ECLECTIC REVIEW, *by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend on being communicated to the public, if consistent with its plan.*

Mr. Nance, of Worcester College, Oxford, has in the press a volume of Sermons on practical Subjects.

A complete and uniform edition of the Works of the Rev. W. Huntington, is proposed to be published by subscription, in twenty octavo volumes: the author is well-known to the religious world by the singular title of S. S. (Sinner Saved) which he has thought proper to assume and subjoin to his name.

The Rev. George Rogers, of Newtown-Barry, in Ireland, will shortly publish, in three octavo volumes, the Beauties of the Bible, or sacred and sublime Selections from the Scriptures. It is designed to form an epitome of the most useful, necessary, instructive, and important parts of the Old and New Testament.

The Rev. John Styles, author of an 'Essay, on the Immoral Tendency of the Stage,' has put to press a Defence of that Essay, against the strictures of the Annual Review; it will be published as an Appendix to the second edition of the Essay now in the press, and will also be sold separately, to accommodate the purchasers of the first edition.

In the press, and speedily will be published, the Report of a Deputation from the Hibernian Society for the diffusion of Religious Knowledge in Ireland: exhibiting a view of the State of Religion in that country, and suggesting means for the promotion of the Society's object.

The Rev. John Bidlake, of Plymouth, has in the press a new volume of Sermons.

Mr. George Nicholson, of Kingston upon Hull, is about to publish a new and much enlarged edition of his Vindication of the Holy Scriptures.

The Rev. Sam. Burder is preparing for publication a new edition of the Bible, with notes, under the title of The Scripture Expositor: it will be comprised in two volumes, quarto.

In the press, and speedily will be published, the second and concluding volume of Jones's History of Brecknockshire, containing the antiquities, sepulchral monuments and inscriptions, natural curiosities, variations of the soil, stratification, mineralogy, a copious list of rare and other plants, and also the genealogies and arms of the principal families, together with the names of the patrons and incumbents of all the parishes and livings in that county. As this volume will have a greater number of plates than the former, and a considerable addition of letter-press, the price to subscribers will be three guineas, to non-subscribers three guineas and a half. And as the bulk will, of course, exceed that of the former volume, a division will be made in this, so that the whole work may be bound either in two or three volumes, at the option of the purchasers.

Sir Joseph Banks continues industriously to pursue the investigation of Blights in Corn, assisted by an eminent microscopic draughtsman. The habits and modes of propagation of the destructive fungi and insects, which occasionally affect corn under different appearances and names, seem to require a very long and patient research for their complete explanation, and we are pleased to see the subject in such able hands. Lately the worthy President has been experimenting on corn and straw which had ripened and was housed without appearance of blight, to ascertain whether the seeds of the blight had been imbibed by this straw, and what circumstances were most conducive to its visible growth on the same.

A View of the Agriculture and Political Economy of the County of Chester, drawn up for the consideration of the Board of Agriculture and Internal Improvement, by Mr. Holland, is now printing under the direction of the board, and will, we understand, be published in the course of a few weeks.

A New London Catalogue of Books, with their sizes and prices, is in the press, and will be published in the course of the month.

Andrew Wilson, Esq. Lieutenant in the Royal Navy, has in the press a Compilation of Naval Transactions, from the most early records of time, in three octavo volumes. It will comprehend the rise and progress of Navigation, with the gradual im-

provements of the ancients in Marine Architecture.

Dr. Cartwright has a volume of Poems and Essays on various miscellaneous subjects, in the press.

The Works of Henry Mackenzie, Esq. revised and corrected by himself, with the addition of various pieces never before published, are now in the press, in three volumes, small octavo.

To be published at the end of the month, in two volumes duodecimo, More Subjects than one; or cursory Views of various Objects, principally connected with France and the French People; to which are added, Essays and Miscellaneous Reflections on different Topics, by J. B. Davis, M.D. author of *Observations sur les Asphyxies; Projet de Reglement concernant les Deces;* The ancient and modern History of Nice; The Origin and Description of Bognor, and Member of several Medical Societies, &c. &c.

Mr. Percival Stockdale will shortly publish, in two octavo volumes, his Lectures on the truly eminent English Poets.

Dr. Drake is preparing two volumes of his Essays illustrative of the British Classic Essayists. They will, with the three former volumes, include a history of periodical composition from the time of Steele to the end of the last century.

Mr. James Garland has in the press a work intitled the Commercial Mirror, containing a great number and variety of subjects, interesting to all classes of readers.

Preparing for publication, Practical Observations on the Disease of the Joints, commonly called White Swellings, with some remarks on Caries, Necrosis, and Scrophulous Abscesses, in which a new and successful Method of treating these Disorders is pointed out, by Bryan Crowther, Member of the Royal College of Surgeons in London, and Surgeon to Bridewell and Bethlehem Hospitals, second edition, with considerable additions and improvements, in octavo, illustrated by plates.

Mr. Blair, of the Lock Hospital, is reprinting his Essay on the effects of Nitrous Acid and other analogous Remedies, which have lately been proposed as substitutes for Mercury in the Cure of the Venereal Disease. This third edition will be much improved and enlarged.

In the press, A Course of Lectures, addressed to Students in Surgery, comprising a systematic Reform of the modern Practice of Adhesion, particularly in relation to the Abuses of the Thread Suture in the Surgery of Wounds, by Samuel Young, of the London College of Surgeons, &c.

Speedily will be published, complete, in one volume octavo, a new edition, comprising the latest improvements in the London, Edinburgh, and Dublin Pharmacopœias, of A Practical Synopsis of the *Materia Alimentaria* and *Materia Medica*, by Richard Pearson, M.D. Member of the Royal College of Physicians, &c.

Speedily will be published, A Treatise on Hernia; being the Essay which gained the prize offered by the Royal College of Surgeons in 1806: by William Lawrence, Demonstrator of Anatomy at St. Bartholomew's Hospital, &c. in octavo, illustrated by two plates.

Dr. James Sanders, President of the Royal Medical and Physical Societies of Edinburgh, has nearly ready for publication a Treatise on Pulmonary Consumption, with an Inquiry on Foxglove. He is also preparing for the press an Inquiry concerning Hydrocephalus, in which he purposes to shew, that it admits of prevention and cure, equally with other of the more dangerous diseases.

Mr. Accum, Lecturer on Experimental Chemistry and Mineralogy, has in the press a System of Mineralogy and Mineralogical Chemistry, and its Application to the Arts. The work is formed chiefly on the plan of Haüy and Brogniard, and will be in two octavo volumes, illustrated by eight copperplates.

There is in the press at Cambridge, *Sophoclis Tragœdiæ Septem ad optimorum Exemplarium fidem emendatæ: cum Versione et Notis Fragmenti Lexicoque Sophocleo*, 8vo. 2 tom. *ex Ed. Guil. Rich. Franc. Phil. Brunck. accedunt Prolegomena, variæ Lectiones*, &c.

A new edition of Potter's translation of Euripides will appear next month.

Dr. Charles Burney is printing at the Cambridge Press, the Choruses of Eschylus, with Notes and Illustrations.

Two volumes of Collections from the Deipnosophists, or Banquet of the Learned, of Athenæus, are in the press.

Dr. Halliday is preparing for the press, Memoirs of the Life of the late Sir William Pulteney, which will form a quarto volume, and be accompanied with a print of Sir William, from a painting by Raeburn.

Shortly will be published, in two volumes, Struggles through Life, exemplified in the various Travels and Adventures in Europe, Asia, Africa, and America, of Lieut. John Harriot, formerly of Rochford, in Essex, now resident Magistrate of the Thames Police Office.

Dr. Watkins, author of the Biographical Dictionary, has in the press an octavo vo-

lume of Characteristic Sketches of Men celebrated for their Learning and Genius.

M. l'Abbé D. Grandmottet, Professor of the French Language and Belles Lettres in Caroline College, Brunswick, has in the press a Grammar of the French Language, or a new Method of learning to speak and write French on a theoretic, practical, and regularly progressive plan, in which the genius of the language is completely explained and exemplified, by comparing it with that of the English; intended for the use of schools, and adapted to the capacities of private scholars of all ages and of either sex.

A new and improved edition of Dr. Johnson's Dictionary has long been preparing for the press by two gentlemen of considerable learning in the religious world. It is intended to be published in parts, in quarto: a prospectus of which will speedily be issued from the Albion Press.

A volume of ancient Historic Ballads, with illustrative Notes, will appear very soon, containing Richard Plantagenet, the Cave of Morar, the Man of Sorrow, the Battle of Flodden, the Hermit of Warkworth, and Hardyknute.

Mr. Carpenter, author of Observations addressed to Grand Juries, has nearly ready for publication Reflections that have suggested themselves from the Plans and Opinions of Messrs. Whitbread, Malthus, Rose, Wayland, and Colquhoun, on the subject of the Poor Laws; with outlines of a further plan for bettering the Condition of the Poor.

Judgment and Mercy for Afflicted Souls; or Meditations, Soliloquies, and Prayers, by Francis Quarlls; a new edition, with a head of the author, by Freeman, and a biographical and critical introduction, is just published by Reginalde Wolf, Esq. crown 8vo.

In the press, and in a few days will be published, in one large and very closely printed octavo volume, accompanied by separate Maps of every county in England, and by various Maps of Wales, Scotland, and Ireland, a Topographical Dictionary of the United Kingdom, compiled from Parliamentary and other documents, by William Capper, Esq.

AMERICA.

On the opening of the session of the legislative body of Pennsylvania, on the 4th of Dec. 1806, the Governor of that State so strongly inveighed against the abuses of the liberty of the press, that it is supposed that the Congress will adopt measures to repress them.

Doctor Mitchill, residing in the United States of America, has published a new pamphlet, in which he maintains that the yellow fever is by no means contagious, and that all quarantine establishments are useless.

The inhabitants of New Orleans have presented a petition to the Congress of the United States of America, praying aid for building a College: it is to be erected two miles from thence, to avoid the contagion of the yellow fever, which prevails in autumn in the most populous parts of the city.

DENMARK.

M. Hedin, of Copenhagen, has published a memorial *On the Means of providing for the Maintenance of Armies.* In which he proposes to form cakes of one part bones, reduced into powder, and sixteen parts of flour. He affirms that this bread is *tolerably light* on the stomach, and fit to make a good soup in a very short time.

As plans of this kind are always accompanied with calculations, in which, in general, nothing is wanting but experience, the author supposes that a thousand weight of this bread, when made into soup, will feed 4,300 men. To feed, therefore, such a body of troops for five and twenty days, each man should have to carry only ten pounds of this bread.

FRANCE.

M. Ducrest has published at Paris a Memoir on the Practicability of establishing a Maritime Commerce at Paris and Versailles. He is the author of several much esteemed works, and is convinced of the success of the undertaking, to be effected by the usual means of locks, &c. adopted in canal navigation: (*Mémoire contenant le projet de l'établissement d'un Commerce Maritime à Paris et à Versailles*, 8vo. 1 franc 80 c.)

GERMANY.

The catalogue of Books exposed for sale this year at Leipsic fair, contained only 1562 articles, latin books included; nor are all these articles new publications; the best are only continuations, or new editions of old works; such as the *Louisa* of Voss, *Roman Studies* of Fernow, *History of Poetry and Eloquence*, by Bouterwerk, &c. Among the new publications, we remarked an *Optic*, by the celebrated Goëthe, a *Mirror for Women*, by Tiedge; but the most extraordinary, by far, is the *Musical Doctor*, by M. De Lichtenthal; instead of powders and pills he prescribes *marches* and *allegros*; *prestos* with him are good substitutes for purgative medicines. The brain fever gives way to the softness of *andante*, and the charms of the *adagio* assuage even the pangs of death.—

This M. Lichtenthal is a man of "infinite humour," without intending it; for he proposes his new prescriptions in "sober sadness." However, as we are convinced that laughter has, at least, as powerful influence on health as music, his book may still answer a very good purpose.

But novels and plays are the only articles which seem to keep up their usual numbers. There were 88 of the former, and 38 of the latter. In general the fair was one of the worst ever known; and, as a proof of it, Franckfort sent only one bookseller, instead of ten, who used to attend yearly.

Professor Kirchner has published his first volume of the *History of Franckfort*. It is said to be written with much good sense, and so agreeable withal, as to interest every class of readers; a bold word this, considering that the history of a town is scarcely ever interesting but to its inhabitants. The prince primate, as a token of his satisfaction, has sent M. Kirchner a gold medal, with a very flattering letter.

M. de Birkenstock will publish immediately a German translation of a latin poem he has composed, on the Mausoleum of the Arch-Duchess Christina, executed by the celebrated Canova. M. de Birkenstock has acquired a great reputation, in Vienna, by his latin poetry, and by his inscriptions, in the true antique style, &c. This work is said to be worthy of his fame.

The bookseller Doll, of Vienna, announces a new and compl te translation of all latin historians. Some volumes have already been published.

A Document of the infancy of the Art of Printing has been lately discovered in the royal library of Munich, supposed to be more antient than any known hitherto. It is a *Summons to all the Powers of Christendom to arm against the Turks*, written in German verses, towards the end of the year 1454.—This small work contains only nine pages, in quarto, and is printed with moveable wooden types. Bibliographers are to decide on the authenticity of the date this work bears, and consequently of its value.

ITALY.

On the 4th of April the King of Naples opened, himself, in his palace, the sittings of the Academy of Sciences and History, established by a decree of the 17th of March. After administering the oath individually to each of the Members, his Majesty delivered a discourse, in which he expressed how much he felt interested, in the success of so many learned men assembled under his protection. M. Francesco Daniele, returned thanks to his Majesty as perpetual secretary to the Academy; he took that opportunity of mentioning those glorious times when Naples was the seat of arts and sciences. After the close of the sitting the King conversed individually with some of the Members.

The seventh and eighth volumes of Alfieri's Posthumous Works have just been published; they contain a translation of the Eneid. The most celebrated poets of our times have all aspired to the glory of translating Virgil. Surely this immortal and modest genius, who wanted to consign his poem to the flames, never expected that his thoughts should one day appear in so many various forms, and under so many different garbs.

Italian literature boasted already of four translations of the Eneid, that of Alfieri is the fifth, and will still find admirers and critics. It is simple and faithful, two commendable qualities, but we should vainly seek in it for the elevation, or for the sensibility of the latin poet. It rather gives no inadequate idea of an epic poem, recited by the *dramatis personæ* of a tragedy. The style is correct, and the lines do not want a certain spirit, but the tinsel of Alfieri is not to be compared to the sterling ore of Virgil.

Don Placido Zurla, a monk of the Order of Camadules, has published a Commentary on the Map of the World; published in the fifteenth century, by Friar Mauro, with this title: *Il Mappamondo di fra. Mauro Veneziano Camadolese, illustrato da Don Placido Zurla, monaco dello stesso ordine.*

The Map of the World of Father Mauro, a Venetian Camadule, explained by Don Placido Zurla, a monk of the same Order.

The learned librarian Morelli has just concluded his second volume of his *Bibliotheca Manuscripta Græca ac Latina*. Greek and Latin Manuscript Library. This volume is now in the press.

A Complete Catalogue of the works published by Morelli, has also appeared.

SWITZERLAND.

The Helvetic Society, long known by the name of the Society of Schintznac, and which more than 30 years ago, adjudged a prize of public utility to Abbé Mably, for his *Entretiens de Phocion*, seemed totally annihilated by the misfortunes of war and of the revolution. The members of that useful and respectable society, still living, are desirous to revive it, and the romantic town of Zofingen has been proposed as the place of their future meetings.

ART. XXXII. LIST OF WORKS RECENTLY PUBLISHED.

We hope that no writer will take exception at the omission of his work in the following list, as information respecting it may not have reached us:—the insertion of any work should not be considered as a sanction of it; the list consisting of articles, which we have not examined.

AGRICULTURE.

A Treatise on Gypsum; on its various Uses, and on its application as a Manure. by Sutton Thomas Hood, Esq. 8vo. 1s. 6d.

BIOGRAPHY.

Memoirs of the Life, Writings, and Correspondence of Sir William Jones. By Lord Teignmouth, new edition, 8vo. 10s. 6d.

CLASSICAL LITERATURE.

Pindari Carmina et Fragmenta; cum lectionis varietate et Annotationibus a Chr. Gottl. Heyne, accedunt Indices copiosissimi. 2 vol. 8vo. 1l. 4s. fine paper 1l. 10s. royal paper 1l. 16s.

EDUCATION.

Grammatical Exercises upon the French Language compared with the English, by Nicholas Hamel, 5th edition, 3s. bound.

An Easy Grammar of Natural and Experimental Philosophy, for the use of Schools, with ten engravings. By the Rev. David Blair, 3s. bound.

The first Catechism for Children, containing common things, necessary to be known, and adapted to the capacity and curiosity of children between four and ten years of age. By the Rev. David Blair, 9d.

HISTORY.

Modern History, for the use of Schools; exhibiting a summary view of the rise, progress, revolutions, decline, and fall of the various modern nations in Europe, Asia, Africa, and America, from the age of Charlemagne to 1807. By the Rev. J. Robinson, 12mo. 6s.

A Chronological Register of both Houses of the British Parliament, from the Union, in 1708, to 1807. By Robert Beatson, LL. D. 3 vols. 8vo. 1l. 11s. 6d.

LAW.

The whole Proceedings on the Trial of an Information exhibited at the instance of the Hon. the East India Company, against R. Henshaw, Esq. Custom Master of Bombay, for Corruption, &c. Tried by a special jury, in the court of the Recorder of Bombay, Nov. 5, 1805, before Sir J. Mackintosh, Knt. 7s. 6d.

Minutes of a Court Martial holden on board his Majesty's ship the Gladiator, in Portsmouth Harbour, on Monday the 20th day of July, 1807, and the following days, on the trial of Capt. Laroche, 8vo. 3s. 6d.

MEDICINE.

A Popular View of Vaccine Inoculation; with the practical mode of conducting it; shewing the analogy between the Small-pox and the Cow-pox, and the advantages of the latter. By Joseph Adams, 4s. 6d.

A Treatise on the Diseases of the Joints; being the observations for which the Prize for 1806 was adjudged by the Royal College of Surgeons in London. By Samuel Cooper. 8vo. 5s.

A Rowland for an Oliver; in answer to Dr. Moseley's Oliver for a Rowland, and to Mr. Birch; containing a Defence of Vaccination. By J. Ring. 4s.

MISCELLANIES.

A Reply to the Strictures of the Edinburgh Review, on the foreign policy of the Marquis of Wellesley's Administration in India; comprising an examination of the late transactions in the Carnatic. By L. D. Campbell, Esq. 8vo. 6s.

The Lie Direct; or, a Refutation of the charges in the Proclamation of President Jefferson. By Jasper Wilson, jun. 1s. 6d.

Patriotic Sketches, written in Connaught, By Miss Owenson, 2 vols. 9s.

A Concise Gazetteer of the most remarkable places in the world; to which are annexed, references to books of history, voyages, and travels, &c. Intended to promote the improvement of youth in geography, history, and biography. By T. Bourn, 8s.

Causes and Consequences of the French Emperor's conduct towards the Jews, 12mo. 3s. 6d.

Essay on the authenticity of the Poems of Ossian; in which the objections of Malcolm Laing, Esq. are particularly considered and refuted. By Patrick Graham, D. D. minister of Aberfoyle. To which is added, an Essay on the mythology of Ossian's Poems. By Professor Richardson, of Glasgow College. 8vo. 12s.

A Catalogue of the curious and extensive Library of the late Isaac Reed, Esq. editor of the last edition of Shakespeare. 8vo. 5s.

A Series of Letters, submitted to the consideration of the English Nation: exhibiting unparalleled hardships, tyranny, and oppression, exemplified in the conduct of the late Board of Admiralty to A. W. Adair, Lieutenant in the Royal Navy. 2s. 6d.

Calligraphia Græca, et Poecilographia Græca; a work explaining and exemplifying the mode of forming the Greek characters with ease and elegance, according to the method adopted by Dr. Thomas Young; exhibiting a copious collection of the various forms of the letters, and of their connections and contractions. Written by John Hodgkins, and engraved by H. Ashby, imperial 4to. 18s.

POETRY.

The Harp of Erin; or, the Poetical Works of the late T. Dermody, edited by J. G. Raymond, 2 vols. post 8vo. 14s.

Poems, by the Rev. George Crabbe, L. L. B. 8vo. 8s. 6d.

POLITICS.

Reflections on the Peace between Russia and France, concluded at Tilsit, July 8th, 1807. 1s.

Catholic Principles of Allegiance; illustrated by the Rev. T. Gillow, 2s. 6d.

A Brief Statement of the Grievances the Catholics in these realms still labour under. By a Catholic Gentleman, 1s.

The Crisis; by the Author of Plain Facts; or, a Review of the conduct of the Late Ministers, 2s. 6d.

Softly, Brave Yankees! or, the West Indies rendered independent of America, and Africa civilized, 2s.

A Reply to certain Observations of the Rt. Rev. Dr. Milner, upon the sequel to the Serious examination of the Roman Catholic Claims: including some notice of the transactions of 1791, and 1793; of Dr. Troy's pastoral charge; of the Pope's Rescript; of the Remarks upon the Bishop of Durham's charge, and the acts of the Council of Constance; Rev. Sydney Smith's Sermon, and other matters. By the Rev. Thomas Le Mesurier, rector of Newton Longville, 8vo. 5s. 6d.

THEOLOGY.

A Sermon, preached at the second General Visitation of the Right Rev. the Lord Bishop of Rochester, holden at Tunbridge, in Kent, by the Rev. Philip Monypenny, 1s.

A Sermon, preached at the Visitation of the Rev. the Archdeacon of Berkshire, July 1, 1807, by the Rev. Arthur Onslow, 1s.

A Sermon, preached at St. Peter's Church, Carmarthen, on Thursday, July 3, 1806, before the Society for promoting Christian Knowledge and Church Union, in the diocese of St. David's, by the Rev. Charles Pigott Pritchett; to which is added, an Account of the Society, 1s.

The Way to Heaven delineated; or, a Discourse upon that plan of Salvation which is exhibited in the Gospel through Jesus Christ, by Samuel Moore, 2s.

The Danger of Philosophy to the Faith and Order of the Churches of Christ; an Essay, by Mr. James Allen, 1s 6d.

A Body of Theology, principally practical, in a Series of Lectures, with a copious Index, by Robert Fellowes, 2 vols. 8vo. 18s.

The Claims of the Establishment; a Sermon, preached August 30, 1807, at Croydon, by the Rev. J. Ireland, D. D. 8vo. 1s.

CORRESPONDENCE.

The Letter from a Correspondent, who dates at Sheffield, and requests an acknowledgment, was duly received.

ERRATA.

In some copies of the present Number, two letters were misplaced, while printing off the first sheet, which should be thus corrected:—

P. 748, l. 27, *read* the *Scots*, (or Irish), and the *Picts*.

——— 30, *for* erronefously, *read* erroneously.

——— *for* rom, *read* from.